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THE HISTORY
OF
THE HOLY GRAIL.

CHAPTER XXXV.

THE ADVENTURES OF THE MESSENGERS WHO GO TO
SEEK NASCIENS.

They go backwards and forwards, but can hear no news of Nasciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Tosquean* (Fr. roquehan), and it is the birthplace of the parents of St Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathea appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5).—Next morning he tells his companions, and they agree to go to the sea, get a ship and seek Nasciens (p. 5, 6). They travel shoreward through a hot land (p. 6). One of them dies of thirst, and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 9). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 10). They agree to take her with them, and she consents to go (p. 11). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives

them for three days far out to sea (p. 12, 13). On the fourth day the ship splits into four pieces on a rock ; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 13). They thank God and ask His protection, and then comfort the damsel (p. 14), and tell her of their faith, and how Christ delivers his friends from all evils (p. 15). She promises to be Christ's servant if He will save them from the danger they are in (p. 15). They look about the rock, see a bit of old wall, and sleep under it (p. 16). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 16), and in it a gorgeous bed with four posts of gold and precious stones (p. 17). At the head of the bed is the tomb of 'Ypocras, the beste fesiscien that euere sawh lyvenge ony man' (p. 17). They wonder greatly at the richness of the house, which was made by Hippocras 'for his maner' or dwelling-place (p. 18).

[on leaf 45, back] Now telleth here this Storye Anon,

Five Messengers
go to seek for
Nasciens,

Whanne the fyve Messengeris weren gon

From the qweene, sire Nasciens to seke

—That Gentyl knyht So good & Meke,—

Somtyme towardis they Reden faste,

And somtime bakwardis they prekyd In haste,

for they ne Cowde knownen non Certeinte

In what Contre that he scholde be,

and go to and fro
without finding
him.

Ne neuere tydynges of hym herden telle,

In what Manere to hym befelle ;

Where often they weren Abascht ful sore

that of hym Cowden they heren no More.

4

8

12

and whanne longe they hadden Reden so

In diuers londis bothe to & fro,

thorwh Alle payneme & othir Contre

where they Supposid him forto han be ;

and thus sowhten they bothe fer & Ner,

but of hym herden they nowher.

And ful fer they weren Owt of here Contre,

Wherfore Alle ful Sory they be.

16

20

So that it happid vpon A Nyht

that Into A Cite thei Comen ful Ryht

whiche that was In paynem londe,

As I do ȝow to vndirstonde ;

In a paynim
country,

24

And happed they Comen to an old vauasour
that kepte An Ost, & was A Man of honour.
and whanne they hadde Supped Echon,
this good man Axede of hem Anon
Of what Contre and whens they were,
And what thing that they Sowhten there.
thanne Answerid the Messengers to hym Agein,
“Of Sarras we ben Alle In Certein,
And thus Riden Abowte In Eche Contre
A knyht to fynden, ȝif it wolde be,
That is Iclepid Sire Nasciens .
A worthy man & of gret defens,
that most wondirfully was lost
that Evere ȝit man wiste be ony Cost.”

“What,” quod here Ost Aȝen tho,
“ȝe ben Cristened, so mot I go.”
Thanne he Answerid sone Ageyn,
“that is Soth, Sire, now in Certein.”
“haw thanne So hardy dorste ȝe be
Forte Comen Into this Contre,
Sethen that ȝe knownen with-owten dowte
that ȝe ben dedly hated Al A-bowte
that ben Contrarye to Owre lay :
Merveille it is to me how ȝe lyven this day.”

“Sire,” seide On Of the Messengeris tho,
“Angwisch of wedering Made vs hider to go ;
be wheche wederyng Oure lord is gon,
and of vs ne weten where to fynde hym non.
For we nete whethir Among paynems he be,
Owther Ellis Among the Cristiente ;
therfore Supposing to fynden hym here,
hider we ben comen In this Manere.”

“thanne,” quod here ost to hem Ageyn,
“ȝe don gret folye here In Certeyn ;
For it May Repenten ȝow ful sore,
And don ȝow Angwisch ful Moche More.”

they lodge with
a vavasour,

28 who asks their
errand.

32

They say,
‘We seek Sir
Nasciens.’

36

The Host asks,
‘Are you
Christians?’

40

They confess
they are,

44

48

and driven there
by stress of
weather.

52

56

He warns them of
their danger.

60

thanне to hym Seiden they Everichon
 ‘that they Ne wiste non Othirwise to don.’

They have a great supper.

That Nyht weren they Served ful worschepfully
 with Spices and with Alle delicasy, 64
 For In that lond is gret plente
 of Alle Manere of spices of deynte ;
 and So wel Iserved hadden they ne be
 Sethen they departyd of here Contre. 68
 thanне Axeden the Messengers of here ost there,
 ‘In what Manere of Contre that they were.’
 thanне seide here Ost to hem Anon,
 “In the Contre of Egyp ȝe ben Echon ; 72
 and the Name of this Cyte
 Is Clepd Tosquean, vndirstonde now ȝe.
 In whiche Same Tosquean Cyte
 was born bothe fadir & Modir, As I telle the,
 of that goode holy womman
 that is Clepid Mary Egipcian.”

As they lyen In here bed that Nyht,
 To the ȝongest of the fyve In his slepe was dilt 80
 So that he Say A Certein Avyciou,—
 ‘that Josephe of Armathie to forn him gan gon,’
 ‘and Axede of Me what I sowht there.
 and I him Answerid In My Manere, 84
 ‘Sire, I seke my lord Nasciens with-owten delay,
 that hath be Missed ful many a day.’
 ‘What?’ quod Josephe, ‘that Man so hende,
 hopest thou him In this Contre to fynde ?’ 88
 ‘Sire, trewly I not,’ quod this Messenger,
 ‘And therfore we seken hym fer & Ner.’
 ‘In this Contre,’ quod Josephes tho,
 ‘thow sehat hym not fynde nethir to ne fro. 92
 but A-Rys and go with Me,
 And I schal schewen the where þat he be.’

Thanne wente Iosephes forth to-fore,
 And this Messenger folwede faste thore. 96

They ask where they are.

‘In Egypt,
 in the town
 Tosquean.’

The youngest has a vision of Joseph of Arimathie,

who promises to show him where Nasciens is.

So longe to gederis they wenten In fere
 Tyl Atte laste vpon A Mownteyn Comen they there, Joseph takes the
 And it was the heyest that Evere Men say ; messenger up a
 thus hym Semede with-owten delay. high mountain,
 and whanne Aboven that they were, 100
 An heyghere place ȝit Syen they there,
 where Onne they myhten wel sen & knowe
 Alle thinges vndir hem, it was so lowe, 104 from which they
 and Al the See, and that there Inne was, see all the earth
 bothe Schepis & barges In that plas. and sea.

“ Thanne Axed me Ioseph In his Manere,
 ‘ What Manere of thing Sixt thou here ? ’ 108
 ‘ Alle the Erthe now, Sire, here I Se,
 Where Inne the peple En-Abited be ;
 And alle the Sees I se Al-so
 that Schepis or barges Inne Mown go.’ ” 112
 thanne Ioseph gan hym to schewe
 A gret Schipe with-Inne A threwe,
 That fer from hym was In the Se
 To-ward Grece, As he tolde Me.
 “ thanne Ioseph to Me ward drow Nerre,
 ‘ Sixt thou ȝone schipe that is so ferre ? ’
 ‘ ȝe, Sire, ful wel that Schipe I se,
 that is so fer Into ȝone Contre.’ 116 [leaf 44]
 ‘ lo, In ȝone Schipe, As I telle the,
 Is thy lord with his Compene.’ ” in the Grecian
 sea,

and thus Sone they weren parted Asondir,
 Where often the messenger hadde gret wondir ; 120
 For he ne wiste whedir he gan to gon,
 So Sodeynly he partyd from hym Anon. says Nasciens
 is there,

Vppon the morwe whanne Rysen they were,
 and Al Redy forto Riden forth there, 124
 & weren I-past Owt of that Cyte,
 thanne this ȝonge Man to his felawes talked he,
 and tolde hem verrayly with Al his Myht
 whiche A vicioun he hadde that Nyht. 128
 and disappears.

132

The Messenger
tells the vision
to the others,

thanname Anon they Axeden him what it was ;
and he hem gan tellen Alle the Cas.

Whanne they herden him Speken : In this degré,
'It was A fair Aventure,' they seiden Certeinle, 136
'that Owre lord hem Nolde for-ȝeten In non Manere,
Sethen that here Lord they Sowhten So there ;
and Ek be Ioseph they hadden warnenge,
Into what partyes they scholde gon Sekyngē.' 140

who agree to
start at once
to seek Nasciens
by sea.

thanname seiden alle be on Asent,
'that Evenē to þe se to gon was here Entent,
And there forto geten hem A schip Anon,
And so forth Into the Se wolde they gon, 144
The See to Enviowne be day & be Nyht
ȝif that here lord Nasciens fynden they myht.'

The Host advises
them to conceal
their Christianity.

But ȝit Er they from here Ost wente,
he hem Counscilled veramente 148
'that they ne Scholden In non degré
be knownen that they weren of Cristiente ;'
'and ȝif ȝe don oþer wise thanne I ȝow seye,
ȝe scholen ben Alle dede ful certeynlye ; 152
and þerfore As y conseille ȝow, loke that ȝe do
In Alle þe places where so ȝe go.'
thei seiden þerto they wolden don here Myht :
thanname forth they wenten Anon Ryht. 156

Thus parted the Messengeris from that Cyte thore
As ȝe herden me tellen here before,
and hem dressedede towards the See
Also faste As they Myhten flee, 160
And Redyn Al day with gret peyno
In An Owtraious Contre Certeyne.

They go towards
the sea,

and it is so hot

for it was so hot in that Contre,
that Alle Naked, Men wenten, I telle the ; 164
for there the Monthe of August, so hot it is,
hattere thanname oþer Monthis with-owten Mis.

that one of
them dies,

that same day the hete was [so] Strong
that On Of here felawes deide hem Among 168

For thurst That he took tho there ;
 and thus he deide In this Manere.
 and of Egypt the Chief Cite
 they hym beryede ful worschepfulle,
 Where-offen Alisawndre is the Name,
 A worthy Cyte, and of a gret fame.

172 and is buried at Alexandria.

And the Secunde day there After Anon,
 Tho that weren left gonnē forth to gon,
 and helden forth here Iorne

176

Tyl that they Comen to the See,
 And there fownden they A schipe ful sone
 That evene streyht to the lond was gone,
 the wheche Schipe hadde with-Innes him there
 Two hundred Men ded In qweynt Manere.

They reach the sea,
 and find a ship

180

with 200 dead men in it,

And Into that Schip they Entrede Anon,
 the fowre Messengeris Everichon,
 and Syen the Manere of this Aray,
 Where often they weren Abascht In fay.
 thanne loked they A lytel hem beside,
 and behelden vndir A planke that tyde,
 They syen where that a fair lady lay,
 (As this Storie vs doth here Say,)
 and drowen hire owt of that place

184

To Sen what Maner of womman it wace.
 thanne þe messengeres Refreynd hire then
 Of the deth of Alle these men,
 and why they weren Slayn, & In what Manere,
 of hire wolden they weten there.

188

and a fair lady,

192

whom they ask about the dead men.

196

She answers,
 I will tell you if you do me no harm,

200

thanne Ryht Anon Answerid sche,
 "ȝif that ȝe welen Ensuren to Me
 that ȝe welen don Me non bodily ded,
 I schal ȝow tellen In this Sted."
 And they hire Enswrede Ryht Anon,
 'that hire peticiown scholde be don ;
 Nethir non thing to hire don scholde be
 that hire scholde Misplece In ony degré."

204

" thanne schal I tellen ȝow Al the Cas
how they weren ded here In this plas.

" Vndir-stondeth, the men that here ded be,
they weren Alle of label Cite ;

208

And Alle weren they kyng Labelys Men,
that was my fadyr, As y wel ken.
and thus it happede, as I ȝow telle,

that kyng Melohaus how with him befelle,
that he wolde Into Surrye go
his Eldest sone forto Sen tho,
that was put Into thike partye
For to Norture, I sey ȝow Sekerlye.

212

and whanne he was Entred Into þe Se,
and with hym A fayr Compeyne,
thanne Cam þe kyng of Sarre In þat sted,
that him hated Evene to the ded,

216

and a great force. So that he sente gret Chyvalre
Into the middes of the See,
And Into the Schepis they Entred Anon,
And on Owre [men] Gonnen to gon,
that they weren fayn to a Roche to fle
that stood In Myddis of the See,
Where vppon was a Castel
that was bothe fayr, swete, & lel.

220

" Thus thaune Semblede bothe Meyne
To-Gederis Amyddis the hye See,
that so there to-Gederis they fowhte
that Men Merveilles Sen there Mowhte,

224

ȝo that with Inne the Owr of A day
A thowsend Men there ded I say,
For there nas non of hem than

but ȝif he were holden A passyng Man,
and A worthy knyht of his hond,
As I do ȝow to vndirstond ;
So that there with-owten faille
My fadir was Slayn In bataylle,

228

These were the
men of king
Label,
my father,

who was attackt
at sea,

by the king
of Sarre,

and a great force.

They fought on
the high sea,

so that 1000 men
died in an hour.

My father was
slain,

232

236

240

And Alle the Remnaunt beheded were
lik In the forme As ȝe sen here ;
So that there Scaped non persone
Sauf only, Sires, I Alone. and all the rest
beheaded,

and Siker ded there hadde I be
but that A maiden they fownden me,
and a feble persone of Stature :
this was the Cause, I ȝow Enswre, 244 except myself.
that me my lif they leten have ;
so from hem wente I tho save,
And lefte here with this Compeyne
that ded ȝe sen In this degre. 248

Now have I ȝow told the Certeinte
of that ȝe me han Axed ful sekerle." 252

they seiden the bataylle, þat soth it was,
For it was wel sene In that plas, 256
So that verray tokenys they mylten se
with Inne the Schipe bord Certeinle.

Thanne token they Conceil Al In fere
how with that Schipe they mylten don there ; 260
For ȝif so to haven it Into the Se,
Alle here Confucioun it Mylte be.
thannte Answered on of the fowre tho,
"hereth myn Avis what me thenketh þerto : 264
these men that here now ded be,
Owre semblaunce they han, As ȝe mown se ;
therfore In worscheping of Owre Creatoure
We scholen hem don Som Maner Onoure ; 268
and here bodyes we scholen berren here,
that non wilde beste ne have non powere
on hem to feden In non manere degre ;
For swich As they weren, so ben we ; 272
Al thowth that Christened not they were,
ȝit Owre semblaunce han they, As we sen here.
And whanne this schipe I-clensed it Is,
thannte Moste we gon with-owten Mys, 276

The Messengers
see it is all true,

and take counsel
what to do with
the ship.

One advises to
bury the bodies,

and get a sailor
to work the ship. And Geten vs Owher A Marynere
that Into þe Se myhte Governe vs here,
and Gyden vs aftyr Goddis wille,
Whethir he wele vs saven oþer Spille : 280
this is my Counsel that ȝe do."
"Forsothe we A-senten wel therto."

Thanne wenten they Into swich A partye
Where as helpe to haven Sekerlye. 284
and whanne with the peple they weren present,
they behyhten hem with ful good Entent
what manere of gwerdon that they wolden have
Fortho helpen this peple weren Grave. 288

They bury the bodies, So sore they travailed Alle the day,
And Every Man dyde what he may,
tyl alle these Bodyes Everichon
with-Innen the Erthe weren they don ; 292
Evene faste by the se syde
they leften tho Bodyes forto Abyde.
And In the Roche there Al this was,
they leten lettres don Graven In that plas
that In Grw weren In this Manere, 296
‘kyng Labelis Men Liggen here
that they of Grace¹ han thus Slayn :
here lyn they Berred In Certayn
bothe for Rewthe and Ek pyte
that swich semblaunce hadden they, lik as han we
The messengeris that Nasciens Sowhte,
In this Manere han they wrowhite.’ 304

with an inscription over them.
[¹ tarse, Fr.] And whanne they hadden thus I-do,
Thanne Axede they of the damyscole tho
‘What sche wolde don, & In what Manere,
and hou sche thowhte to Governen hire there. 308
“Seres, I wot Nevere Certeinle,
I am So fer Owt of my Contre,
Nethir here know I non Man,
Nethir of here Maneris nowht I ne kan, 312

They ask the damscl what she will do?

She does not know,

Nethir non thing they welen don for me ;
 þerfore Aftir ȝoure Cownseil now wele I be,
 For of my self Cownseil have I non,
 and therto I not what forto don." 316

thanne wepte this damysele wondirly Sore,
 that on word me myhten sche speken no More.
 thanne of hire, pite hadden they with-owten faille,
 And token hem to Gederis In Cownsaylle : 320
 ' best it weren,' they seiden tho,
 ' that thike damysele with hem scholde go
 til they hadden here lord Ifownde,
 ȝif it wolde happen In Oure stownde,
 and thanne Cristene hire forto don ;'
 herto they Assented Everychon.
 Thanne seiden they to this Mayden Alle
 Wheche A cas Amongs hem was befall,
 that with hem Scholde sche go
 And hire wille were to don so.

thanne seide this Maiden Anon Ageyn,
 "that wyle I gladlich In Certeyn,
 On this Condiscion, that ȝe ne wille
 Non velenie A-wayten me vntylle."
 and they Answerid, " Nay, ful Sekerly
 that to defenden with myht of Body." 332
 thanne fil sche down to here feet,
 And wepte for Ioye Also Skeet,
 And seyde 'that sche wolde with-owten variaunce
 Onlich ben at here Governaunce : 336
 thanne to hire seiden they Alle In fere
 hire forto Sosteyne At here powere.
 thanne spoken they forto have
 A Man that the Schipe Cowde governe & save,
 but nowher non Mihten they fynde ;
 Where[for] sory weren they In here Mynde. 344
 That Evenyng to þe schipe they gounen Ordelyne
 Alle Manere of viandes, hem to susteyne. 348

and weeps,
 till they pity her,
 and agree to take
 her with them,
 and convert her.

She makes them
 promise to do her
 no harm.

They agree to
 take care of her.

They cannot find
 a sailor.

At night they
go on board,

And whanne the Nyht was Comen vponne,
Alle fyve to the Schipe gonne to Gon,
And lyen with-Inne the schippes bord
there to Resten hem, At On word : 352

and a great wind
blows them out to
sea,

And so it happede Abowtes Midnyght
A wynd there Ros of ful gret Myht, 356
and blew the Schip Into the See
ful mochel ferthere than they wenden han be ;
and whanne they wenden han ben At the Ryvage,
With-Inne the See they weren A fer passage ; 360
and whanne they loked hem Abowte,
In the depe Se weren they with owten dowsyte.

without a master.

Thanne weren they Abasched ful Sore
whanne Amongst the wawes weren they thore ; 364
and Nethir Mayster ne Governour
hem forto Socouren In that Stoure ;
and the See not pesible, but boistous, was,
So þat ful sore they dredden hem In þat plas.
and thorwh the tempest that was there,
the Seyl to-brast In many A manere
And fyl fer from hem In to the Se.
thannte ful sore Abascht weren Alle he,
And for-possed with wawes weren they there,
So that of here lyves they hadden gret fere. 372

so that they are
much alarmed,

In this Angwisch, and In this dolour,
thre dayes weren they In this stour 376
With owten Mete Oþer Ony drynk ;
this was to hem A ful hevy thing.
And with Inne these thre dayes, so fer weren they browlt
with-Inne the hye Se, that they wiste nowht ; 380
And ȝit demed they In Al here peyne
that from Egipt they¹ weren fer Certeyne ;
and so they weren, with-owten letting,
ferlhere thanne they Cowden han knowweng ; 384

and do not know where they are.

[¹ MS. ther]

For the Schipe wente Evere to fore the wynd
 Swiftere than þe Rakke In þe Eyr be kynd,
 and so fer drof hem In to the Se
 that they ne wiste In to whiche contre.

388

The fowrthe day, the Owr of pryme,
 hem be-happed An hard Chaunce that tyme,
 and fowle Acombred Alle they were,

For to A passing gret Roch they proched wel Nere ;
 and the wynd ful harde thedir hem sore drof
 that the Schip on fowre partyes to-Rof ;

In which of somme Of the fowre partyes
 tweyne weren dreint with-owten lyes,
 And the damysele floterid In the see,
 Oþer Socour kowde non there sche.

396

And whanne sche beheld that tweyne saved were,
 Ful lowde to hem than Cride sche there,
 And preide hem sweteliche In hire Manere
 'For love of here God that they lovede so dere,
 Of whom they helden the newe lay,
 that they wolden hire Socouren that day.'

404

thannte beheld on of the Messengeres two,
 and gret pite hadde on this damysele tho,
 and took vppe his hond & him gan to blesse,
 And In to the Se he gan hym dresse.
 tho betook he hym to God Almyht,
 Anon to that damysele he gan hym dyht,
 So that with myht and strengthe of hem two
 Azen to the Roche wonnen they tho.

408

Whanne to the Roche they weren I-gon,
 they thanked Iesus, Maryes sone, Anon,
 that hem hadde Saved from peryl & wo,
 So Ny here deth As they weren tho.

412 They get to the rock,

416

In this Manere tweyne of the Messengeres
 Weren perschid for fawt of Maryneris
 as they wenten to sechen Nasciens here lord,—
 thus weren they persched At on word,—

420

For to A passing gret Roch they proched wel Nere ; 392 The ship strikes on a rock, and two of the men are drownd.

The damsel floats in the sea, and

[leaf 45]

is sav'd by one of the Messengers.

And tweyne leften with that damysele ;
 but the ne hadden neyther to mete ne to Mele,
 For Alle here vyaunde In to the Se fylle,
 As here to fore ȝe herden Me telle.

424

thanne ful sore Abasched they were

and have nothing to eat, that non Maner of viaunde hadden they there ;

And therto fer In A straunge Contre,

And fer from peple isolat to be,

428

for the rock produces no food. that In that yl was there vyaunde non
 to sellen, neþer growenge on Erthe ne ston.

And this was on of the moste thing

that hem browhte Into so Mochel Morneng,

432

For thens supposid they neuere to han gon

but ȝif it be thoruh [grace] Of Only god Alon.

& so In goddis gouernaunce they putten hem Echon,

To don with hem what he wolde don ;

436

And knelyng, Cryden hym Mercye

with weeping and teris ful tendirlye ;

and Cryden to him In this Manere,

They pray to God to help them. “ Now, goode lord, thow Socoure vs here,
 that we ne fallen In non desperaunce

440

thorwh the fals Enemyes Chawnce ;

but kepe vs lord In thin Servyse,

that þe fals Enemy of vs Cachche non prise.”

444

Sweche wordis & swiche preyeris

Oftyn tymes hadden these messengeris ;

The damsel com-plains, and Evere this damysele wepte ful sore,
 and Cursid the tyme that sche Cam thore,

448

From Evel to warse to ben browht,

Euere thus Compleyned sche In hire thoult.

and the two men comfort her. And there they hyre Comforted Anon

Also Mochel As they Cowden don,

452

And seiden ‘ that God wolde socour hem sende

[¹ prochainement] Er Comen Owht fowe dayes¹ to the Ende ; ’

“ and therfore, damysele, wepe ȝe no more,

For ȝowre Morneng doth vs moche sorc.”

456

Thanne Axede sche hem of here Creaunce,
And they hire tolde with-owten variaunce
how that be Iosephe of Barthamye
they it Resceyveden ful trewelye,
And be Al holy Chirches lawe,
Of wheche Creawnce they weren ful fawe.
thannte tolden they hyre In Eche degré

She asks of their
faith.

460 They tell her the
laws of the
Church,

What powere [Crist hadde¹,] & what dignete,
and how that socouren he wolde his frend,
And from peryles to-bringen him to good End.
“For who that In hym hath Affyaunce,
he wele hym kepen with-owten variaunce ;
and from Alle perylles, I the Enswre,
hym delyveren, as Seith the holy scripture.”

464 and the power of
Christ.
[¹ auoit li sires]

468

“In feith,” quod this damysele tho,
“ȝif ȝowre lord sweche Merveilles May do
as ȝe me now tellen here,
on hym wil I trosten In Alle Manere.
ȝif he owt of this peryl vs now bryngē,
and to vs wil owht sende In Socouryngē,
And therto A-sckapen from Al this fere,
I hym promyse In Alle Manere
From this day forward his Servaunt to be,
And hym to Seruen In Alle Manere degré.”

472 The damsel thinks
she will believe on
Christ,

476 if he helps them
out of peril.

480

“Ha, damysele,” quod they Anon,
“Now weten we wel Everychon
that with-owten dowte ful Sekerly
we scholen haven Socour Ryht hastely
Al other wyse thanne he wolde han do
Sethen ȝoure promys ȝe han mad so.”

484 Then they take
courage,

In this Manere leften they Alle thre
In ful grete thought ful Sekerle ;
For they hadden Neuere be wont þerto,
to suffren swich Angwisch As they hadden tho.
and whanne the Nyht Gan Comen faste,
Abowtes In the yl they loked Atte laste,

488

492

and Aspiden Ryht Anon there
find an old wall, An old wal of ston In A qweynte Manere,
 that somtyme of an hows it was,
 and with gret pride I-mad In that plas ; 496
 but be Old tyme it was down throwe,
 but A parcel lefte there vpon a Rowe
 that there vndir Myhten wel Reste
 Sixe persones, other fyve Atte leste. 500

thanне to thike partyes wenten they anon
 be here wittes thanне Everichon,
 and seide ‘that bettere it was þere to Abyde
 vndir that wal thanне be the see syde, 504
 In the Schadewe forto kepen hem,
 thanне forto liggen be the strem.’
*shelter under it
 for the night,* and there Abyden they Al that Nyht
 Tyl on þe Morwen it was day lyht. 508

On the Morwen Erely, whanne it was day,
 Ful faste here preyeres thanне gonне they say,
 ‘That God for his pyte & grete Mercy
 hem Som Comfort Scholde sende hastely.’ 512
*climb up it, in the
 morning, and* thanне seiden they that they wolden gon
 to sen what howseng was In that ston.
 and whanne in this Roch they wenten an hy,
 they behelden Abowtes ful Inwardly : 516
see another wall, thanне Anothir wal syen they there,
 As thowh of Marbel wrowht it were,
*with a little house
 on it.* And A lytel hows there vpon,
 —thus hem thowhte, and thedir gonне gon,— 520
 Whiche was som tyme Richelych dyght
 As that it Semed to here Syht,
 that hem thowhte so Riche myhte non be
 So sotely Mad In that Contre. 524

They enter this, and In they Entrede, & vpe they wente,
 the Messengers and þe damysele veramente.
 and whanne they be-helden Al A-bowte,
 thanne Sien they there with-Owten dowte 528

An hostel that som tyme was Rialy dyht,
 As thowh it hadde ben for þe most Man of Myht
 Arayed lik A Ryal Manere,
 Somtyme On lord to han dwelled In there. 532

find it rich and
beautiful,

For there-Inne stoden peleris of Marbil stones,
 Ful Rialy I-wrowth for the Nones ;
 And thre-qwarterid they weren Of Gold & Asnre
 and Of Silver, be gret Maistrye, I the Ensure, 536
 As thowh it hadde ben wrowth be Enchauntement,
 So Rialy it was there present.

And with-Innen Atte the Ende of þat hows
 They Syen A bed ful Merveillows, 540
 the Richest and the moste Avenaunt
 That Evere Man Say, As I vndirstond.
 And the fowre postes that it vp Bare,
 Of Bryht Schyneng gold weren they there, 544
 And Of precyous stones they weren ful pyht,
 And therto ful Rialy weren they dyht
 that moche peple it Myhte han Seyn,
 So Merveillously it was wrowth In Certein : 548
 For they wenden it hadde ben In dremeng
 Whanne they syen Al this Riche thyng.

Aboven this bed, A tombe there was,
 Ful fayr, ful Riche, þer In that plas ; 552
 And therto so Merveillously it was wrowth
 that Alle they Merveilleden In here thowht ;
 for it was so delitable In here Syhte tho
 That mochel Comfort it dede hem do. 556

and a tomb above
the bed,

Where-vpon lettres of grw weren wreten there
 that thus Seyden, and In this Manere,
 'here lith ypoeras, the beste Fesiscian
 That Evere Sawh lyvenge Ony man,
 that be Cawtel of his wyves Red,
 Sodeynly he was browht to his ded :
 and Into this place was he browht trewly
 Be Antonye the kyng of percyey.' 564

inscribed to
Ypocras, the best
of physicians.

Whanne the Messengeris these lettres gonne beholde,
 They gonnen to Reden hem Mani folde,
 and longe Of hym to-gyderes they spoke,
 And seiden that he was A wys man On boke. 568

*They look through
the house, which
is wonderfully
rich.*

ful faste they behelden this hows Abowte
 From the ton Ende to the tothir with-owten dowte,
 And so Manye Riche thinge syen they there
 that Evere to-forn syen they In Ony Manere ; 572
 For Maner was þer Neuere so Ryaly dyht
 that Cowde Comprehende to Mannes Myht.
 For Of Al the world hem thowhte it was þe richest place
 That Evere Erthly man In browht wase ; 576
 and the Richesse that there they fownde
 Miht non man tellen that wenten On grownde.

But now leveth here this storye

Ony more of this hows to speken sekerlye, 580
 Whiche that ypocras dyde don Make
 Onlich There for his Owne Sake,
 and for his Maner he let it dyht,
 For he was A man Mochel Of Myht ; 584
 And Enstored ful wel it was
 Of Manye Richesse In that plas ;
 Whiche hows is Now Al forfare,
 but ȝit Al that Richesse leften thare. 588

*Ypoeras built it
for himself,*

*but now it is left
desolate.*

CHAPTER XXXVI.

THE HISTORY OF THE PHYSICIAN YPOCRAS.¹

How he was the most learned physician living ; but was once
 ‘reproved be elgeries dome,’ on this wise :—when he
 came to Rome in Augustus’s time, all men were mourn-
 ing for the supposed death of the Emperor’s nephew (p.
 20). Ypoeras goes to the corpse, finds life in it, puts the
 juice of a herb into its mouth, and up it gets alive, whole

¹ The Additional MS. 10,292 heads the Chapter : ‘Ensi que Ypocras fu pendus en le tour de rome, & tous les gens li rewardoient.’

and sound (p. 21). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 22). Ypocras cures many people, and is counted half a god, and his 'fygure' is worshipped (p. 23). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 24). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'clene browht in a letargye' for desire of her (p. 24-5). The Emperor and Queen come to see him, and so does the fair lady (p. 25). His heart is glad at this, and he tells her his love (p. 26). She beguiles him, saying she loves him too, and will be at his will (p. 26). This cures him, and he returns to Court (p. 27). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 27); she proposes that he shall get into a vessel,¹ and she shall draw him up and let him talk to her. Ypocras consents (p. 28). He sleeps at the Emperor's, goes out at night (p. 28), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 28), and there he hangs in his basket all day, with the people staring at him (p. 29). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 30)²; so the Emperor has the images of his own nephew and Ypocras broken (p. 30). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 31), and accordingly starts for Galilee (p. 32). He comes to Persia, and raises the king's dead son to life (p. 33). After a time, the king marries him³ to his daughter (p. 33), and Ypocras tries to find out the most 'temperable' isle to live in (p. 33). A master-shipman tells him of it, and he, and his, sail there (p. 34). Ypocras has a beautiful house built (p. 34); and makes a wonderful bed, in which if a sick man lies he is cured (p. 34). He also makes a wonderful cup, in which any poison will lose its strength, and not hurt a man if he drinks it (p. 35). But Ypocras's wife is very proud of her rank, and hates her husband (p. 35). She mixes some poison

¹ The French text explains that great criminals were put into the vessel, and slung up on the side of the tower a night and a day for all the people to see them, after which the criminals were killed.

² The French text adds that the lady had a picture painted of herself and cousin pulling up Ypocras. This she put up before the images, and then told the Emperor all about it. Ypocras has to confess it is true, and then insists that the images shall be taken down.

³ The French text takes him to Giant's Island and the City of Corinth, where he marries the daughter of the King of *Sur*.

in bread, finds it will kill dogs, and then puts some of it into Ypocras's cup with his wine (p. 35). The cup deprives it of its strength, and it doesn't hurt him (p. 35). His wife is sorry for this, and throws the cup into the sea, to her husband's great distress (p. 36). One day, Ypocras tells her that any one will die who eats the flesh of a wild sow at heat, that is under their window (p. 36). She tells her cook to kill the sow, and send it up for supper (p. 37). Ypocras eats it, and says he shall die unless he can get some of the liquor the pork was boiled in (p. 37). None can be got, so he reproaches his wife and dies (p. 37). His friends bury him in a gorgeous tomb (p. 37), and the King of Babylon comes and destroys the whole place (p. 38).

Here follows the
story of Ypocras,

the wisest phy-
sician

in Christendom.

He gets into
trouble at Rome.

He finds all the
Romans mourn-
ing,

asks the reason.

FUL trewly Recordeth here this Storye
Of the worthynesse of ypocras Sekerlye,
For the worthiest Fecyscian that was
Evere Acompted In Ony plas ; 4
For of that Scyense More Coude he
that ony Man leveng In Cristiente ;
but [for] On thyng that he dyde At Rome,
Reproved he was be Clergies dome ;— 8
For the worthiest Clerk he was told,
Passenge Al Erthly men Many fold ;—
And what Aventure that hym befylle,
I schal ȝow schewe, & herkene me vntylle. 12

This was the trowthe and the veryte :
Whanne Augustus Cesar Emperour was he,
The same Our that ypocras to Rome Cam,
Mochel Morneng & Sorwe Made Every Man 16

As thowh here Fadrys hadden ben ded
To forn hem lyggeng In that Sted.
thanne ypocras Abascht hym wondir sore
Of the Morneng that he Sawh thore, 20
So that he preyde A lytel Child
that to forn hym was bothe Meke and Myld,
that he wolde tellen hym the Cawse why
Wherfore the peple there was so sory. 24
“ Now, Certes,” quod this Child thanne,
“ Why that thus Mornen Alle these Menne,—

It was for A Neveue of the Emperour (Whiche was A persone of gret honour) that ful longe Syk hath be, and now they seyn that ded Is he : and therto he was so fayr and so good That Every man hym lovede with his Mood.	28	The Emperor's nephew is dead.
And this is the Enchesown Sekerlye Alle the hevynesse of þe peple trewelye.” “and where is the Body,” quod ypcoras tho. “Sire, In the Emperowres halle it is I-do.”	32	
And whanne this word tho he herde, Toward themperoures halle faste he ferde ; And ȝif Ony breth In his body be founde, he hopede hym to A-Reren that ilke stownde, and Onlyche to helthe to bryngen hym Aȝen— that Alle the peple there it scholde sen— Be his Medicyn And his Craft ; thus wolde he don Er that he laft.	40	Ypcoras goes to see the body.
Thanne to the paleys gan he gon, And to that he presede Anon ; but so mochel peple there was, Onnethis he myhte Entren In to þe plas.	44	
and whanne he was Comen to the Cors, Anon he tasted with gret fors In what partie he myhte fynden Ony lyf : Thys Merveilled themperowr and his wyf. Anon as he there thus hadde I-do, lyf In his Body thanne felte he tho ; And Gan to Openen his Mowth Anon, And þe Iews Of An Erbe he gan þere-Inne don, That of so gret vertu was there, Of his Siknesse he dide him Arere, And there he A-Ros with strengthe & Myght Openly there In Alle Mennes Syht,	48	He reaches the corpse,
Also hol and Also Sownd As Evere he Was In Ony stownd.	52	feels life in it, and puts the juice of a herb into its mouth,
	56	
	60	which restores the dead to life.

And whanne he hadde thus I-do,
the Emperesse to hym gan to go,
and Seide, "Sire, ful wel thou be !

A glad womman hast thou Maked me !
What Manere of Gwerdon that þou wilt Crave,
Ful Sekerly, Sere, ȝe scholen it have." 68

The Empress asks thanne Axede the Emperesse what he hyhte.
his name,
he Seyde "ypoceras, lady," Anon Ryhte.

"Now know I wel be ȝoure Connenge
that ȝe ben the worthyest fecyscyan levenge : 72
A Man from deth to lyve Aȝen Arere,

Thus dyde Neuere feciscyan, I trowe, Ere.
Therefore þ^e Moste worschepe I schal the do
that Evere to Feciscian was don vnto." 76

Leaf 467

An Ymage of Gold Anon let sche Make,
Ryaliche I-dyht, for ypoeras his sake.

and another of the restored child, And Another ymage thanne let sche maken tho
Aftyr that Child þat from Siknesse he rerid so. 80
And theke ymages bothe In fere

In the heȝhest place of Rome set weren they there,
So that hos Evere Comen, Other wente,
thike ymages myhten they Sen veramente ; 84
and Aboven thike ymages two

with a roof, to
protect them from
the rain. A Ryal Tabernacle Made sche tho,
that non Reyn ne scholde Comen thermy,
So wel was it Made, and So Sotely. 88

Above Ypoeras's
image was in-
scribed,
This is Ypocreas

And Aboven ypoeras themperesse lettres let do,
That In this Manere wyse Seyden tho :
Lo this ymage is ypocreas

<p>the greatest of physicians.'</p>	92
<p>'the worthiest Phelesopre þat Evere was,</p>	96
<p>'that In Rome Arerid In Certeine</p>	
<p>'A man to lyve Owt of gret peyne.</p>	
<p>'that ful Ny Was to Augustus Cesar,</p>	
<p>'hos ymage stont by him thar.'</p>	
<p>and whanne this was Al I-do,</p>	
<p>thanne seyde th'empresse Anon tho,</p>	

'that For non Manere In no degré
thike ymages Remeved scholde be.' 100

thanne seiden they to themperesse Anon
'that hire Comandement scholde be don.'

Anon Mochel made¹ Offen was he tho
Abowtes Al Rome where he dyde go, 104

So that Manye Sike Men Keuered he
as he Abowtes wente In Eche Contre,
So that for his grete konnenge
they Cleped hym half A god with-Owten lesynge, 108 that they think
And the moste Sovereyn of Alle Clergye, him a demigod,
Thus they hym Clepyd ful Certeinlye :

And As Moche worschepe to his fygure gonnē they do 112 and worship his
As to Ony of here goddis dyden they tho.

And so scholden they han don for Evere More,
Ne hadde on thyng At Rome behapped thore :
What it was, I schal now telle,
Swich An Aventure hym befelle. 116

Thike tyme whanne ypocras At Rome was,
and worschepyd he was In Every plas,
It happed so there be Aventure
that A fair lady, I the Ensure,
Of the partyes of Galele, 120 a fair lady comes
to the Emperour thedir Cam sche.
Sche was holden the fairest womman
That Ony creature discryven Cowde than, 124
And Also Ryaliche sche was A-dyht
As belonged to swich A lady of Myht.

Whanne this Emperesse Say this lady bryht,
Of hire sche Axede Anon Ryht 128 whom the
'Whens sche Cam, & of what kende.'
And sche hire Answerid As good & hende :
Sche seide that 'Sche was Comen of hy degré,
Of kynges and qwene ful Certeinlye.' 132

Thanne ladyes and damyselis sche Comanded hire there,
hire to don Servyse In alle Manere,

The lady sees
the images,

disbelieves the
story,

and undertakes
to make a fool of
Ypocras.

Ypocras hears
of it,

wants to see the
lady,

[? ye]

goes to see her,
at the temple.

as that belonged to hyre Astat,
hire forto worschepen bothe Erly & lat. 136

and whanne fulliche A monthe hadde sche þere be,
thanне Atte laste these ymages beheld sche,
And Anon Axede with-Owten taryenge
'What theke ymages weren to signefyeng.' 140
thanне tolden they hyre with-Inne a whyle;
And Anon this lady Gan forto smyle,
and seide, 'that phelesophre was not bore,
From deth to lyve A man to Reren thore:' 144
"for I dar wel seyn with-Inne a schort day
hym A Fool to preven, So scholen ȝe say;
For of this that ȝe sein to me here,
It may not be trewe In non Manere;
Ne neuere beleven it In my thowlt
For non Man that Evere was wrowth."

This tale was told to forn themperowr,
that thus be ypocras was seid dishonour; 152
So that it was spoken bothe to & fro
Tyl atte laste ypocras þere-offen herde tho;
Where offen he hadde ful gret disdeyn,
As I ȝow Seye now In Certeyn, 156
And seide 'þat he scholde neuere glad ne be
tyl that damysele he myhte se,
that hym A fool wolde make.'

thanне themperour this word gan take,
And seyde that to forn him scholde sche be.
"Whanne, sire," quod ypocras, "I preye the?"
"In the temple to morwe, Atte Owr of pryme,
thanне scholen we¹ Meten Al In good tyme." 160

Al Nyht lay ypocras, and thowhte
how that this thing Ony weye ben Mowhite;
and On þe Morwe, Er the Owr of pryme,
ypocras at the temple was be tyme.

thanне Cam þere thedyr this lady gent
With A gret Compenyei Of ladyes present,

And Axede 'wheche was Ypoeras, of Alle the Meyne þat there was.'	172
And sche beheld hym wondirly sore A-forn Alle the wommen that weren thore ; and ypocras was A fair ȝong Man ; thus beheld sche In hym than.	176
And ypocras of hire, good Reward took tho, More thanne of Alle Remnant þat with hire gonue go ; For sche hadde the moste passyng Bewte	180
Aforn Alle womman that Evere Sawh he, Whiche Made hym falle In foly thowht that hym there-Owt no man Myht bringe nowht ; and ȝit Into Another place wente he hire bettere to beholde, ȝif it wolde be.	184
And the More that he hire beheld tho, the More Angwich his herte Cam vnto ; that So Sore he fyl In a folye thowht, So þat hym selve ¹ helpen Myhte he nowht.	188 [¹ MS. selvel]
Whanne this lady was from the temple gon, Ypocras homward he torned Anon, And becam So Syk And Evel At Ese So that þere myhte nothing hym ples. So sore lovede ypocras this fair ladye, That Clene browht was he In A letargye For that his wyl he ne Myhte not have, And for schame he dorst it not Crave. that so harde & so syk he lay, that Othere Feciscians wenden Eche day that Sekyr ded he Scholde han be ; but they knew not fulliche his Malade. So that th'emerour Cam to his plas To weten howh þat it with hym was ; and so dyde the qwene, & ladyes mo.	192 so that he becomes very ill, 196 and nearly dies. 200 The court come to see him,
And Amongs Alle, this lady gan forth go, for whom that he was so Evel At Ese. and whanne he hire say, his herte gan to ples :	204

thanне In his herte hadde he gret thowht
 howh this Mater Abowtes Scholde ben browht, 208
 So that he made hem voiden Everichon
 Except this lady Only Alon,
 and tolde hire his herte ful pleyn,
 ‘how, for hire, ded scholde he ben In Certeyn 212
 but ȝif hire love he Myhte have,
 For Othirwise Mihte he not be save.’

“Whanne that sche hadde herd Al his Compleynt,
 Thanne hire wordys Gan sche to peynt, 216
 As sche that thouthe thorwh a fals wyle
 holyche ypcras forto be-gyle ;
 and swiche wordis ȝaf hym tho
 that Into A strengere letargye Mad hym to go, 220
 “Now, Certes, sire ypcras,” quod sche,
 “So worthy A man as that ȝe be,
 that Only wolde for My sake
 Swich diseysse to ȝow now take, 224
 Whiche fayn I wolde Amended were
 be me, and I wyste In Ony Manere.
 For ȝe Conne Not loven Me so wel
 That I do to ȝow Aȝen Everydel ; 228
 but I ne may not In non Manere wyse
 ȝowre wil to fulfille be non Gyse ;
 For so gret warde is set On Me
 that I ne may not Comen withouten gret Meyne ; 232
 and Ek with-Owten leve of the Emperour
 I ne may nowher gon, day ne Owr ;
 but Rathere than deyen ȝe scholde for me,
 At ȝowre owne wille wolde I be ; 236
 For gret pite it were of ȝoure ded,
 Forto Many A Man ȝe don good Red.”

Whanne ypcras herde hire wordis tho,
 that this lady Concentyn wolde hym vnto,
 gret Ioye to his herte was tho dyht
 Whanne sche hym kyste with Al hire Myht ; 240

and he tells his
love to the lady.

The lady means
to deceive him,

professes much
love for him,

but she may not
see him alone,

yet will do his
will.

Ypcras gets well
immediately.

Supposyng to ypoeras with herte goodlye ;
but Al was falshod and Trecherye. 244

Lo, behold, the same day tho
Whanne this lady from hym was go,
vp of his Cowche he gan to Ryse,
& to hym took Comfort In oþerwyse, 248
And to the Cowrt he gan to go.
bothe ladyes & gentel wommen Aȝens hym comen tho,
and gret Ioye of hym Alle they Made ;
but there nas non that Myhte hym glade 252
Sauf only that lady So fre
Wheche falsly mente In Al degre ;
Sche made hym loken vpe to the towr
vpon whiche that was hire Bowr, 256
and schewed hym where heng A-down be þe wal
A strong Corde and A long with-Al.
"lo, sire," quod this lady thanne,
"Now Mown ȝe ben A Merye Manne ; 260
For In ȝone towr ȝondir an hy
Is the kynges sone of Babyloyne trewly,
and there In presown Is he do ;
and be that Corde his mete Cometh hym to, 264
In a vessel is I-knyt therby
to hym it is vpe drawen trewely,
and therfore now I schal ȝow say
A noble while this Selvē day : 268
the Corde and the vessel down schal I lete,
and þere-Inne þat ȝe dressen ȝow ful Mete,
an vp to Me I schal ȝow drawe,—
this sey I to ȝow In prevy sawe ;— 272
thanne prevyly Mown ȝe with me speke,
and Al ȝowre herte thanne to me breke ;
and whanne the day gynneth to neyghen Nye,
down scholen we ȝow leten þat non Man schal Aspye,
and thus mown ȝe often Sithes do." 277
thanne ypoeras concented wel therto.

Ypoeras is wel-
comd at court.The lady shows
him a cord
hanging down
the wall of a
tower.A vessel is tied
to it.She says, "Get
into the vessel,
and I will pull
you up to me,and let you down
before day,
and you may do
it often."

Ypocras consents. That same day this ypocras
 at thumperours table Iset he was, 280
 and there disported hym al that day
 As a man that In letargye lay.
 and whanne it drowhe toward þe Nyht,
 To his hows his men wolden hym han dyht ; 284
 he hym Excused As hym thowhte beste,
 and seide that Al Nyht he wolde þere Reste ;
 and for he was not wel at Ese,
 his Men weren fayn hym forto plese, 288
 and Ordeyned hym A chambre of honour
 there as the lady was to forn that tour.
 When his men
 are asleep,
 he goes out, and whanne his Meyne weren leyd Echon,
 Owt of his chambre gan he to gon, 292
 and beheld that the lady was Redy
 at that towr ful Certeynly,
 and let there the Corde down to gon
 Into the Erthe there Riht Anon. 296
 and Riht Anon this Ypocras tho
 a strong vessel he fastenid therto,
 and sette hym self there with-Inne,—
 Now here was toward A schrewed gynne !— 300
 and to that lady he made A signe,
 and they vpe hym drowth with gret pyne,
 this lady and hire Owne Cosyn
 be whom was wrowth this fals Engyn. 304
 and then fasten
 the cord, and whanne thys was drawen ny vpe An hy,
 the Corde they fastened ful Craftyly
 that heyhere ne lowhere ne myhte he gon,
 but there heng Ypocras Al A lon. 308
 thanne seide this lady to ypocras Anon
 “let se what ȝoure phelesophie Can don
 Owther vpe to bryng, outher down Agayn ;
 ȝe scholen it now preven In Certein.” 312
 and ask him.
 if his philosophy
 can get him up
 or down. And whanne that ypocras beheld Al this
 that thus sche hadde hym deceyved I-wys,

he ne wiste what forto do,
 Nethir howh down þat he myhte go ;
 for ȝif to the Erthe he fyl A down,
 thanne were it fully his Confuciown :
 So Al Nyht thus Ypocras lefte there
 ful sore I-Angred In divers Manere.
 And on the Morwe whanne it was day,
 themperesse Owt At the ȝate toke hire way
 hire to disperte and forto pleye
 (as I sey ȝow now certeynlye)
 and with hire a gret Meyne,
 but of Al this ȝit wiste not sche.

316 Ypocras doesn't
know what to do,
(being unable to
swarm up a rope.)

and whanne the peple of Rome town
 Erly vp Rysen al In vyrown,
 And beheld to this towr An hy,
 thanne sien they there ful verayll
 A man that there heng In a vessel—
 they myhten him sen Everydel,—
 and they supposide Everychon
 that be themperours Comaundement was it don,
 and supposid that it hadde be sum Malfetour
 that was for-Iogged vppon that towr ;
 So that non of themperowrs Men
 Nygh that vessel dorste Comen then.

320 and is very
angry.

324

thannte so ful of schame this Ypocras was
 that Men so vppon him wondrid In that plas,
 So that word dorste he speken non
 To the peple that hym loked vppon,
 and Evere wende the peple Everichon
 that themperour it hadde I-don,
 and for-Iuged hym to his ded
 be asent of alle the Cowrtes Red.
 Thus Alle the leve longe day
 Ypocras there heng with-owten delay.

328

332 All the people see
him hanging,

336 and suppose him
to be a malefactor,

340

344 hung up by the
Emperor's orders.

and at Even whanne themperour Cam hom
 and his Meyne Everychon,

348

And whanne that he was down Alyht,
Of that vessel he hadde Anon A syht, 352
And Axede ' who that there-Inne was.'
" Sire," they Seiden, " it is ypoeras
whom ȝe han don so Mochel honour,
and now he hangeth vppon ȝone tour. 356
and, Sire, we ne weten what he hath Mido
that vppon ȝone towr is fordemed so."
" let him down," quod the Emperour anon,
" and I wile wete how this doth gon; 360
And ȝif Othere felesophres this han do,
with-owten My leven hym demen so,
they scholen forthenken it Everychon
So that of hem Schal Skapen Neuere on." 364

So wenten they Into the towr Anon,
The Emperours Comaundement forto don,
and leten hym down ful Softelye.
thanne themperour Axede hym In hye; 368
but for non thyng that he Cowde seyn,
Ypocras Nolde hym tellen In Certein,
" wel Sire," thanne quod the Emperour,
" Sethen I may not Knownen of ȝoure langour 372
[See note², p. 19. *The lady shows-up Ypocras, and he says he'll leave Rome if the images are not taken away.*] [then] themperour forth wente Anon,
and Into his Chambre gan to gon. 376
thanne Anon The Emperour tho
Comanded the Ymages to ben broken en two
Whiche þat there he Made for Ypocras
and for his Nevew In that plas; 380
but ȝit to-broken ne hadden they not ben
Ne hadde þe damyscles speche ben as I wen.

Thus dwelled ypoeras In Rome Styllie,
and Every man was fayn to fulfillen his wille, 384
Tyl atte laste vppon A day
that a knyht to Rome Cam perfay

The Emperor asks who it is, and is told it is Ypocras.

[leaf 47]
and if other philosophers have done this, they shall repent it.

Ypocras won't tell how he got there.

The two images are broken.

Ypocras stays in Rome.

Forto sen there the Emperowr,
Whiche that was A man of gret honour. 388
and whanne this knyght hadde I-Ete,
Anon with the Emperowr gan he Mete ;
And themperour Axede hym Anon
'Owt of what Contre he was gon.' 392
and the knyght hym Answerid ful softely
"Sire, from Ierusalem ful trewely ;
And ȝit Sire More Certeynle
I have ben In þe lond of Galele." 396
"what tydylges, Sire, bryngen ȝe thenne,
that ȝe welen vs tellen lik as ȝe kenne."
"Sire, I schal ȝow tellen the Moste Merveillous thyng
that Evere was herd of Ony Man leveng." 400
and tells the
Emperor of a
marvel.
"what Merveilles ben they," quod themperour tho :
"Sire, I schal ȝow telle er that I go.
A pore Man there is In that Contre
that manye wondir Merveilles werketh he,
For he is of so gret strengthe and Myht
that blynde men he maketh to sen ful bryht ;
the dombe to speke, the lame forto go,
the woode man he Maketh tame Also, 408
the def to heren, the dede vpe Ryse :
Al thus doth he, sire, In Merveillous wyse."
"Alle these," quod ypocras Anon tho,
"As wel as he I schal hem alle do."
"Nay Sikerly, sire," quod the knyght,
"that schal neuere lyn In ȝoure Myht ;
For a man blynd born doth he Maken se,
and, sire, grettere thinges I telle it the ; 412
For lazarus that was there ded—
thre dayes & thre Nyht he lay In þat sted—
and Owt of his tombe he dyde hym gon
to forn Alle the peple there Anon,
And this doth he be his Owne Myht
And by his wordis Openly In Mennys silt."
There is a poor
man in that
country,
who works many
miracles,
and raises the
dead.'
Ypoeras thinks
he could do as
much,
but the knight
tells him he
couldn't.
The poor Jew
raisd Lazarus
after being 3 days
in the grave.
416
420

424

“ Thanne,” quod ypoeras, “ sethen it is so
that so manye Merveilles he Can do,
he passeth alle Erthly Creature
Of Clennesse of wit so good & pure ;
I hym wile gon Forto Se
And he be Swich as \ge e tellen Me.” 428

“ Sire Knyht,” quod themperour than,
“ What is his Name tellen me thou kan ? ”
“ \ge e Sekerly, Sire,” quod the knyht,
“ Jesus of Nazareth his Name is Ryht,
and they holden hym A verray prophete,
Certeynly, Sire, As I \ge ow here be-hete.” 432

“ Now Certes,” quod Ypoeras tho,
“ Streyleht to Galyle now wil I go,
to knownen of his wit & his powere
 \ge if that it be as \ge e seyn now here,
and there the sothe schal I knowe
Of hym & of me, with-Inne A throwe.
and \ge if he konne don More thanne I,
I wele ben his disciple trewely ;
and \ge if I Conne don More thanne he,
Myn discyple I wele that he be.” 440

and for this same Enchesowne
wente Ypoeras owt of Rome,
and with hym A ful gret Meyne,
Tyl that he Cam vnto the See. 448

and whanne to the see they weren I-gon,
the kyng of perse there fownden they Anon
with gret Compenye of Chevalrye,
but Moche Mone they Maden trewelye, 452

and it was only for the kynges Awntonyes sone
that Owt of this world they wenden hadde ben gone.
whanne Ypoeras beheld al this Matere,
Of his Mule he Alyht A-down there,
and dressed hym Into that partye
where that theke Cors lay Sekerlye ; 456

Ypoeras will go to see him.

His name is Jesus of Nazareth

Ypoeras will go and know the truth about him,

and be his disciple, if he finds him really wiser.

Ypoeras meets Antony, the king of Persia,

grieving for his son Dardanides [in French MS.], who is just dead.

and In gret sorwe fond he there the kyng,
and Alle his Meyne ful sore Mornenge. 460
and whanne this body he hadde beholde,
Anou the Clothes he dyde On-folde,
And took there A letwarye ful good
that thike Maladye there with-stood,
and Into his Mouth he putte [it] Anon.
And Er he Evere thens gan gon,
With A lowd voys the Child gan to Crye
that Al the peple it herde Sekerlye. 468
thanne Ronne they Alle Abowtes Ypocras,
and seiden that this A fair Miracle was.
Ypocras cures
Dardanides,
464
and the people
think it a miracle,

Thanne seide Ypocras to the kyng,
“and þou wilt graunten me my ferste Askyng,
be to-Morwen thi sone schal hol be
In Al degres, As thou Schalt se.” 472
thanne swor the kyng be his Creaunce Anon
‘that Alle his peticions scholden ben don.’ 476
So thanne wrowht this Ypocras
that on the Morewen the Child Al hol it was.
thanne seide the peple there Abowte
that he to god Aperede with-Owten dowte.
480 and take him for
a god.

thanne there Abod he ful longe In londe
with the kyng Of perse, as I vndirstonde,
Tyl Atte laste be the kynges wille
the kyng ȝaf his dowhiter hym vntylle ;
And there Mad he ful Ryal Maryage
As longed to A lady Of hyre parage,
and As gret worschepe, I vndirstond,
as he hadde ben kyng of Ony lond, 488
He stays with the
king of Persia,
[See note 8, p. 19.]

Thanne Sente ypcras forth anon
Messengeris As faste As they Cowde gon
Aftyr his fadir & Moder Certeyn tho
With his Øper frendis to Comen vnto,
Forte Axen hem Consaille
Into what Contre it myht best Avaylle
492
to counsel him,
where to go and
live.

He hears of an island in the west,

and goes there with all his belongings.

He builds a castle, with a splendid hall,

and a magic bed,

which cures everybody who is laid on it.

that he myhte beste herberwed to be,
Into Most temperable place Abowtes þe see, 496
Owther In ony yl that were delitable
be þe see oþer be lond with-owten fable.
thanne A Maister Schipman gan forth to gon,
And told hym of An yl In the Se Anon 500
that More temperable than Othere it was,
Fer be west, and In what plas.

Thanne Schepyd ypocras Al his good Anon,
And thedirward gan faste forto gon, 504
and with him his frendes & his wif Also,
To this same Yl Alle gonnен they to go.
and whanne Sawf that he was there,
his wyf, his frendes, and Al his good In fere, 508
and Alle Sauf weren thedyr gon,
Ful Mochel Ioye they Maden Anon.
thanne werkmen let he Ordeynen Anon,
And Made A Castel Of lym & ston ; 512
and with-Inne that Castel An halle he Made,
þere-Inne his frendes forto glade ;
the dore there-offen it was red goold,
As Any Man there it Myhte be-hoold, 516
and ful I-pyht with precyous stones ;
And Ek the pyler with-Inne for þe Nones
was of Marbyl, I-kouered with gold & Asure
ful Richely rrowtht, I ȝow Ensure. 520

and there-Inne A bed he let dyhte,
the Moste wondirful that Ony man Myhte ;
For there weren In so manye stones of vertwe
whiche that weren bothe good & trewe ; 524
For Ony man that Syk þer onne lith¹, Sekerlye
he Schal be keuered of Alle Maladye.
Lo this hows made ypocras be this Enchesoun,
That his wyf scholde don hym non distroccioun, 528

¹ This word is added above the line by a later hand.

Nethir be poysown ne be non venym,
that non Maladye Scholde Comen to hym.
3it Also More there let he tho Make
A Cowpe to drynken In for his Owne Sake,
that ȝif Ony poysown there Inne were don,
Al the Strengthe it scholde lesen Anon.

but Evere his wyf was proud In herte,
And of hire hosbonde sche hadde gret smerte,
For that sche was so hygh I-bore,
And sche thowhte On hym sche was but lore ;
Therfore sche hated hym ful dedly,
and purposed hym to Slen Al prevyly.
Ful strong poysown sche gan to Make,
Only Al for hire lordis Sake,
and took bred, & In the poysown it putte,
And took A dogge for to Eten Itte,
So that the dogge thanne deyde Anon,
and ded lay Styllle As ony Ston.

And whanne his wyf hadde prevyd Al thys,
thanne was hire herte ful of Blys ;
And took it to hire lord Ypocras
As he At his Sopere was,
And In his Cowpe was it put tho :
but Al the strengthe Anon was Ago.
thanne ypocras took þe Cowpe Anon
and drank þeroffen Amongs hem Echon,
but þere offen hadde he non disseise ;
Wherfore his wyf gan there to myspiese,
And took the Cuppe In hire hond Anon,
and Ryht faste gan loken there vpon.
thanne Axed Sire Ypocras Anon there
'Why sche it beheld In Swich Manere.'
“Sire, for it is So Riche A thyng,
therfore I have þer offen so gret Merveilleng.”
“Certes, dame,” quod Ypocras tho,
“In Al this world ben Swiche no mo ;

He is afraid that
his wife may
poison him ; so he
makes a magic
cup,

532
which destroys
poison.

536

His wife hates
him, and

540
makes poison
for him,

544

548

552
but his cup takes
away its strength.

556

560

564
He tells her the
power of the cup.

For what poysown þat there-Inne be done,
 It leseth al the strengthe Ryht Anone,
 For Neuere Man schal Empeyred be,
 That here-Offen drynketh, Siker mown ȝe be." 568

And whanne sche beheld Al this Cas,
 how that he from deth A-sckaped was ;

She is very vexed. wherfore sche Made ful gret Morneng
 that hire Craft ne hadde non Oþer werkyngh ; 572
 For As longe As he the Cowpe hadde with-owten faille,
 wel wyste sche hire werkyngh nolde not Availle.

One day she throws the cup far into the sea. So that sche Aspyde vpon A day
 whanne non of hire Meyne was In þe way, 576

And Caste this Cowpe In to See
 Also fer As sche myht don it fle.
 and whanne ypocras his Cowpe dyde Mysse,
 thanne was his herte In gret distresse ; 580
 and faste he Axede 'where it was don,'

[The French text sends him to visit the King of Persia in the Castle of Mastic.] but of hem Alle ne wyste neuere on¹.

"So Aftyr it happed vpon A day
 that ypocras In his Chambere wyndowe lay, 584
 and his wyf be hym Also

Lyggeng And talkyng, bothe two.
 And As he loked toward the grownde,

Ypoeras shows his wife a wild sow, he Sawh A wylde Sowe In that stownde ; 588
 "dame," he seide, "sy ȝe this beste here
 that walketh benethe In this Manere ?"

"ȝe, Sire," sche seide ful Sekerly,
 "what Meneth that beste, I ȝow prey ?"
 "dame," he Seide, "I schal the telle :

and says any one would die, who ate of its flesh. that beste wolde now Ony man qwelle
 that there-offen Ete, it is so vnkynde,
 And þerto so hot as I have In Mynde." 596

"Now, is that trewe, Sire," thanne quod sche.
 "ȝe, dame," he seide thanne, "ful Sykerlye."

Anon A-down sche gan hire to dresse,
 and to hire Cook wente with Owten Missee. 600

She goes to her cook,

“Sixt thou,” sche seide, “this beste here
that walkyth thus In this Manere ?”

“*ze*, lady,” he Seyde “that wel I do.”

“thanне faste Anon that thou hym slo,
and that to Sopere that he be dyht,
for my lord it loveth with Al his Myht.”

Anon he dyde hire Comandement,
and to the Soper was born present.

and whanne ypocras þeroffen hadde Ete,
Ful faste for peyne he gan to swete,
and seide, “dame, I may not be save
but *ȝif* of the water that I have
That this flesch was Soden Inne.
dame, I Am ded, neþer more ne Mynne.”

thanне Cowntenaunce Made sche Anon
That the water Al a wey was don.

Thanne Anon the Cook let he Calle,
Of þe water to geten hym, what myhte be falle,
“Owther bringe me there it is Cast,
Outher ellis I deye, And that In hast.”

thanне to thike place was he browht,
but of the water ne myhte he geten nowht.
And whanne Ipocras say that it was so,
And that Al the water was A-go,
“dame,” he seide, “thow hast me Slayn
Ful falsly here In Certayn.
for that man Is born In non londe
(As In My wit I vndirstonde)
that Kan be war of wommens wyle,
So ful they ben of qweyntise & Gyle.”

thus falsly was here Ypocras ded
thorwh his wyves false Red.

Thanne his frendis there Anon
leten write vppon his tombe ston,
In what Manere that he was ded
Thorwh his false wyves Red;

604 and orders him
to kill the sow,
and cook its flesh
for supper.

608

Ypocras eats it,

612 and says nothing
can save him,
but the water it
was boild in.

616

620

624 but that is all
thrown away.

628

He says no man
is proof against
women's wiles.

He dies,

632

and is buried.

[leaf 48]

636

Ypocras's royal
tomb.

whiche tombe was so Ryaly dyht,
that neuere myht Comprehende In Mannes Miht
Swich Anothir tombe to Make
As there was don for Ypocras sake.

640

The king of
Babylon destroys
Ypocras's castle.

thanне the Kyng of Babyloyne Cam tho,
& gret distroccion gan there do¹ ;
and thus In this Maner As I ȝow say
Swich Richesse was þere be thike day,
and swich Strengthe & swich Bewte
As here to fore ȝe han herd seyn me.

644

CHAPTER XXXVII.

OF THE TEMPTATIONS OF THE TWO MESSENGERS AND THE DAMSEL ; AND OF THEIR MEETING WITH MORDREYN, NASCIENS, AND CELIDOYNE².

How the Messengers and the Damsel are much cast down (p. 39, 40), and how she declares she must die for hunger (p. 41). They see the sea on fire, and a flaming ship comes to the Island (p. 41, 42); but the flame dies out, and they find a loathly man on board, as black as any shoe (p. 42), who says he is come to take them from the island if they will do homage to him (p. 43). The messengers ask who he is, and what his name is (p. 43, 44). He answers, *The Wise Serpent*, and renews his offer of saving them (p. 44). The damsel refuses it, for which he reproaches her as both 'fool and eaytyf' (p. 44), and tells them they shall die on the rock (p. 45). One of the messengers declares they will trust in Jesus (p. 46), and the black man departs. They go up to Ypocras's house, talk over the matter, and conelude that their tempter was the devil (p. 46, 47). After sleeping, they pray Christ for help (p. 47, 48), and see a vessel coming with 'a fair old man' on board; whom they greet (p. 48), and tell him they trust in God to help them. He confirms them in their faith (p. 49). The damsel assents, but suggests that they have 'sustenance non, but the eyr, the see, and rock of ston' (p. 49). One of them tells the old man of 'The Wise Serpent,' and

¹ pour ypoeras, que il auoit hai trop mortelement.

² The heading of the illustration to this Chapter (fol. 48 b. col. 2), in the Additional MS. 10,292, is 'Ensi que li noirs hons en j. nef fu deuant le maison Ypocras qui estoit tout depechies.' On the two side-planks of the black man's boat is written 'fautifie sui apelles, et de nus bons ne sui ames.'

asks who he was (p. 50). The old man tells them that he was 'The verray serpent of helle,' and that if they had trusted his ship, it would have drowned them, as it was one of his 'Mynistres wherenpon that enemy rode' (p. 50, 51). The old man assures the damsel that she shall be taken from the island (p. 51), and then vanishes, leaving 'a swetnesse, as thowh alle worldly spycerye amongs hem hadde ben trewelye' (p. 51). The damsel believes he was Christ, or one of His servants (p. 52). They mount the rock to sleep again, but the damsel ponders on the means of deliverance (p. 52-3). She thinks she hears a cry, goes higher up the rock, and sees a great light on the sea (p. 53). She wakes the messengers, and they all go down, and find a lighted ship with 'a fayr damysele' on board (p. 53-4), who offers to take them away if they will do her bidding (p. 54). She is the 'Lady of Atenys Londe,' 'the wisest creature' in the world, and the helper of all who do her homage (p. 54-5). They agree to worship her if she is of their faith; but on hearing that she is a 'Paynyme' they refuse (p. 55-6). She becomes angry, and asks them what good they've got from their new faith,—nothing but 'peyne and travaille' (p. 56-7). They answer, Christ had travail for them, and so they reck not of it (p. 57). She threatens them with death, and then vanishes (p. 57). They sleep in Ypoeras's house, and next morning pray to Christ (p. 58). The ship, the old man, and the lion, that had been with Celidoyne, come to them (p. 58-9). He promises to take them to king Mordreins 'and sire Nasciens' (p. 59). They rejoice, but are afraid of the lion (p. 59-60). He urges them to enter his ship; and they do so (p. 60-1). The old man speaks 'ful swete wordis to the maiden,' and remains himself on the rock (p. 61). The messengers and the maiden sail away, till on the third day they meet 'Mordrayns, Nasciens, and Celidoyn' (p. 61), whose ship they go on board of, and the lion-ship goes 'as fast away as evere flew swalwe in the someris day' (p. 62). The Messengers and Damsel relate their adventures to Nasciens (p. 62).

Now procedith forthere this Storye,
and Openly scheweth to Owre Memorye
of the Messengeris, And the damysele
That with hem was, bothe fayr and lele.

The messengers,
and the damsel,

4

whanne Ypocras hous they hadden longe beholde,
bothe his tombe and the bed Manyfolde,
and there knewen they be the scrypture
In what Maner his deth he gan to Endure,
be the fals Coniettyng Of his wyf
that so falsly Reved hym his lyf,

examine Ypo-
eras's house,

8

and agree that no
man can resist a
wicked woman's
wile.

where-offen they spoken ful pleyn,
And seiden that sche was fals in Certeyn ; 12

For Aȝens A wykked wommans wyle
May there non Man withstonden non while.

And whanne thus Alle they hadden do,

Vp to the heygthe of the Roch wenten they tho ; 16
this was Abowtes the Owr of Mydday
that Alle these thinges thus they say.

thanне gonnen they loken Into the se

Al Abowtes there In Eche parte, 20

They watch for
a ship,

ȝif Owther Schipe Other Galey myhten they sen there
that hem Myhten Comforten In Ony Manere.

and are much
downeast,

And thus Alday Abiden they On the Roche An hy,

As peple that was sore Abascht & ful sory, 24
For nowher Syen they non Comfort
that to hem be Ony Weye dide Resort.

for they have
nothing to eat.

Atte laste Cam the Nyht vpon tho

that they ne myhten sen whider to go ; 28

And bare weren they of Al Maner of chere,

For mete ne drynk hadden they non there ;

And Also ful ferre from Eche Contre

Wherby thei mylten sostcyned be, 32

For Other grace there knew they non

but there Ryht forto dynen Anon,

But ȝif it be bi helpe of þe holy gost,

Elles supposen they there to ben lost. 36

The damsel is
much distressd,

The damysèle that ȝong was, & tendre of Age,

Of hy kyn born, and of gret parage,

wel faste sche gan hire to Compleyne,

and thus to the Messengeris Gan sche seyne, 40

“Lordynges, ȝe taken non kep Of Me

that thus In distresse Am, as ȝe mounse se,

And thus to my deth han ȝe me browht ;

For In ȝow Comfort fynde I Ryht nowht, 44

Nethyr be thyke god that ȝe Serve,

Owt of owre peynes ne doth not swerve ;

and but ȝif oþer Cowncil ȝe conne me seyn,
for honger here schal I deyen In Certeyn,
Evene to forn ȝow, In ȝowre syht,
here schal I deyen Anon ful Ryht ;
For it is thre dayes ful Agon
that Mete ne drynk hadde I non."

48 and expects to die
of hunger.

52

And whanne they herde hire thus to maken hire Mone,

Certeynly they Nysie what forto done ;
but they Answeryd Anon Agayn,
and seyden, " damysele, In Certayn
beleveth the Makyng of ȝowre Mone,
For Oþerwyse ȝe Mosten done ;
bothe with ȝoure herte & ȝoure Mowthe
ȝe mosten don As we seyn nowthe,
Clepeth to hym that Of Alle Comfort he is,
That of ȝowre peynes he may ȝow lys."
thananne seide the damysele Anon tho,
" there is non Man leveng myht suffren so,
half so gret peyne As I do here,
there-fore helpe wolde I han In som Manere ;
Of what side that Evere it be
I ne Rowhte, and helpe were Comen to Me."

The Messengers
know not what to
do for King
Label's daughter,

56

but advise her to
pray.

60

And whiles thei weren thus In talkyng,
Into the See weren they beholdyng,
where they Syen A gret flawme of fyr,
And Al the see brenning hem thowhte there ;
Ek Al the see On gret tempest was,
lyk As the devel hadde ben In that plas.
thananne seide On of the Messengeris two
" Sy ȝe now Owht that I here do,
Methinketh the Se On fyre it is,
And As bryht fer it brenneth I-wys."
" In the name of Cryst," quod this Othir tho,
In ȝone fyr A schipe me semeth doth go,
And that gret peple with-Inne there is,
As me Semeth with-owten Mys ;

64 She says,
she wouldn't care
who helpt her
now.

68

72 The sea seems to
burn;

76

80 a flaming ship
appears.

and ȝit me Semeth More verralye
that faste hideward the schip doth hye." 84

"Now, par ma fey," quod this damysele tho,
"Som Maner tydynges Comen Us Unto."

Thanne Anon In this Mene while,
Not fulliche the space of half A Myle, 88

The flaming ship the schipe Al flawmeng to þe Roche Cam
wheche that these thre persones weren vpon.
and whanne they syen it was so Ny,

comes to the rock. down Of the Roche they dyden hem hy ; 92
"Lordynges," quod this damysele tho,
"down to this schipe now let vs go,
And to beholden what it may be,
for this is the same that we gon se." 96

They go down to it, and the flames vanish. down Of the Roche thanne Comen they Anon,
And thus sone al the flawme was Owt don
that in thike schipe was to fore,
Al was A-qweynt whanne they comen thore. 100
And whanne to the Roches poyn特 they weren gon,
A Schipe they fownden there riht Anon,
And with-Innen A man of dispetous stature,
And lothly to beholde, I ȝow Ensure ; 104

They find a louthly, black, man in the ship, Ful gret and large be was therto,
And therto As blak As Ony Scho,
And his Eyen brenneng In his hed
As thowh it were flawmes of fir so Red. 108

and whanne this damysele he gan beholde,
he hire grette many folde ;
and sche ȝald hym his gretynge Agayn,
and so dyden the Messengeris In Certein ; 112

but of him ful sore Abascht they were,
For that he loked so spetously there.
Thanne Axede he of hem there
'how thider they Comen, and In what Mancrē,
that so fer from þe peple it was,
And Ek from the lond In Eche A plas.'

who asks them how they got there ? 116

than ne Answerid that damysele Anon,	
“be persecucioun, hider ben we Gon ;	120
and for hunger & thurst here scholen we deye but ȝif we han Socour hastelye,	
Owther hens that we Mown go,	
And som socour Come vs vnto.”	124
than ne seide this Man to hem there,	
“ hider Am I Comen In that Manere ȝow to bryngen Owt of this wrape, ȝif that so be homage ȝe welen me make.”	
And whanne these Messengeris herden tho That of homage he spak hem vnto, Forte becomen his lige men, where-offen sore they Merveilled then,	132
And Axeden what Manere man þat he were that of hem homage Axede there, “for homage to ȝow scholen we non do tyl we weten whens ȝe Comen fro.”	
“I Am A man Of fer Contre, but My lordschepe is In lond & In see, that the moste peple Of this world Onylich Obeyen to my word,	136
And holden me for here Sovereyn lord, Of strenkthe, of myht, be here owne Acord ; for there Nis no Mannes lordschepe lyvenge that lasteth So fer In Al Maner of thinge ;	
And therto I am of so gret powste, that non thing is don On lond ne see but Anon that I it do knowe, Alle swiche thinges vpon A rowe ;	140
Now haven ȝe herd Every del Of my power, & what I kan don wel.”	
“ Sire,” quod these Messengeris tho, “ And it be As ȝe seyn vs vnto,	148
we knownen wel þat there is non man lyvynge that hath A qwarter so Mochel Of konnenge,	
The Black Man offers to take the Messengers and Damsel away, if they will do him homage.	
128	
144	and knows every- thing that happens.
152	

Sauf only oure lord Cryst, goddis sone,

that In al the world pere hath he none ;

156

but now of on thing to ȝow scholen we spelle,

what is ȝowre Name, that ȝe vs now telle."

They ask his name.

" My name Gladliche now wyl I say ;

He is calld the Wise Serpent,

' The wise Serpent' men me clepen Eche day."

160

" Now Certes," quod thanne this Messengere,

which they think very odd.

" It is þe most Merveillous Name þat euere herdeich Erc."

thanne seide this Man Aȝen tho,

" Hyder Am I now ȝow comen vnto,

164

of ȝoure diseise owt forto bryngē

He again offers to take them away.

ȝif ȝe welen don me homagynge,

And Into my Schipe ȝow for to take,

And bringen ȝow owt of Al this wrake."

168

" Now Certes," quod this damysele tho,

" ȝowre Countenaunce, ȝowre Chere, doth me gret wo,

The damsel is afraid,

That I Am so Aferd ful Sckerlye

To Comen In ȝowre Compenye ;

172

for Rathere here we scholen Abyde,

And here Suffren deth At this tyde,

And ȝit more gretttere distorbaunce

thanne to vs come ȝit be Ony chaunce,

Rathere thanne hens we scholen go

Tyl God vs sende tydynge Mo."

and thinks they had better stay where they are.

Whanne this Man vndirstood this tho,

that thus this damysele spak hym vnto,

he Answerid here In dispit Ageyn,

And thus to hire seide anon ful pleyn :

Then the Black Man abuses her,

" ha ! thou womman, bothen fool and kaytyf,

that Rekkest now so litel of thy lyf !

184

ha, dispitful Creature,

Vnhappy Aȝens al good Aventure !

What Eyleth the now In this Nede

thine Owne lif forto forbede ?

for it is semeng here now to me

that bettere, Evel than good, louest þou sekirle.

188

Nedis mostest thou ben A womman, that ne lovest not ho þat the helpen kan ; and here thou Chesest thyn distroccioun, And only Refusest here thyn savacioun :	192	
Now from ȝow wile I gon, And leven ȝow here Al Alon,	196	
Where As ȝe scholen for honger deye, And In Myseise ful vtterlye ;		
For aftyr this tyme Neuere non ȝow to Refreshen hider schal gon,	200	
Wherfor ȝe scholen Repenten ful sore that ȝe ne welen don Aftyr my lore ; but ȝoure Repentyng ful late schal be,		
Sethen ȝe welen not Trosten on My seignoure ; and þerfore As Caytyves scholen ȝe dye, As schal this Caytyf womman here sodeinlie.	204	and says, she'll repent it too late,
For at the prykke of deth ben ȝe now here ; ȝe scholen it not sckapen In non Manere but that fer hunger Scholen ȝe deye, and vpon this Roche lyn openlye, and the fowles ȝowre flesch scholen Ete, For Other Sepulture non ȝe gete."	208	and she and her companions will die of hunger.
" Now, Sire," quod a Messenger Anon, " wel weten we þat to this Roche of ston ȝe comen hydir vs forto Socoure, And therto A man of welthe & of honoure ; but In Certein we hadden levere to deye thanne forto gon In ȝoure Compenye ; ȝoure persone and Contenaunce it is so hydows, And ȝoure lokyng and wordis ben so dispetows ;	212	One Messenger declares that
For only, Sire, Confownded we ben Of the wordis that ȝe to vs here seyn, that here nedis Mosten we dye For Miseise & honger Otterlye ;	216	they would rather die than go with him,
And, for thy Compenye that we forsake, therfore to Mercy wilt þou ys not take :	220	he is so hideous and spiteful.
	224	

They will trust in but Only In his Mercy we vs affye
 the mercy of that is Jesus the sone of Marye, 228
 Christ,
 And to his Mercy only we vs take,
 For his Servauntes Nele he neuere forsake,
 but vs to Comforten In this straunge place
 there As non Creature Many day ne wase." 232
 who will not forsake them.

The Man goes away, And whanne this Man herde here Answere,
 away, that to hym they wolden not concentyyn there,
 Nethir graunten non of his Axkyng,
 Anon thens Made he his departyng,
 And took forth Riht In to the se
 there As to Fore tyme he hadde I-be. 236

[leaf 49] whanne they In the Roch syen al this,
 hem thouhte the Game wente Al Amys ; 240
 thanne syen they to forn the schipe there,
 Gretttere tempestes In divers Manere
 be Many fold thanne to forn it was,
 where often they bascheden In that plas.
 For hem thowhte Al the see A fyre hadde I-be,
 So thouhte it to hem tho ful Sekirle ;
 And Also In the Se tho they herde
 A wondirful Noyse, and merveillously ferde, 248
 as thouhe it hadde ben A Noyse of helle,
 So gan it to Cryen And to ȝelle ;
 where-offen gret drede they hadden Echon,
 And the Signe of the Croys they maden Anon, 252
 whiche to hem was gret Comfort
 the sonnere to Joye to ben Resort.

and whanne they hadden thus longe loked there,
 they ne Cowde Aspyen In non Manere,
 Nethir In the Se Fer ne Ny 256
 As they cowden Aspyen trewely ;
 thanne from the See with-drowen they tho,
 and Aȝen vp to the Roch Gonue they go ;
 To the hows where-As dwelde ypoeras,
 Aȝen they wenten In to that plas, 260
 in storm and flaming sea,
 and a horrible noise, as of hell!

The Messengers and King Label's daughter go up again to the house of Ypocras,

- And there they seten hem to Reste
 Evene As hem thre hym liked beiste, 264
 and gonnен they to talken Anon
 Of hym þat from the Roche was gon :
 "be my trowthe," quod the damysele thanne,
 "I was Neuere so sore Aferd of Manne.
 And, weteth wel, lordynges, In Certeyn,
 that nethir honger ne thurst haue I pleyн,
 but from me it is Al now A-go,
 that there offen ne fele I now no Mo." 272

Thanne seiden the tothir Messengers Ageyn,
 "It was non Erthly Man In Certeyn,
 but that it was owre dedly Enemy
 that vs hyder Cam forto Aspye, 276
 And vs to putten owt of Ryhtful Creaunce,
 ȝif he it Cowde han don be his fals variaunce."
 whanne they hadden long Spoken of this thing,
 Thanne fillen they Alle In Sleepyng, 280
 what for travaille and for werynesse,
 and what for deseise and gret distresse.
 and whanne On Slepe that they were,
 Non power hadden they to waken there ; 284
 what for fastyng and for febelte,
 they weren so Ouereomen In Eche degré.

So vpon the Morwen, whanne it was day,
 and the Sonne schon, As Eche Man Say, 288
 on hem the Sonne gan forto Schine
 there As they lyen thike same tyme,
 and þerto the sonne so hot Sehon there
 vpon here faces that Naked were,
 So that for the gret hete Anon 292
 there they wakened Everichon.
 and whanne Awaked fulliche they were,
 To Cryst they Maden here preyere,
 whiche that was kyng of alle kynges,
 to hym they maden there here Offrynges

The messengers
think their visitor
was the Devil.

They sleep till the
hot sun awakes
them,

and they pray to
Christ for mercy ;

that he would
send them some
comfort.

A fair little ship
comes to the
island,

with an old man
in it,

old, but fair,

who asks how
they came there.

with wepyng and with terys Sore,
Evere Axeng Crist ‘ Mercy and Ore, 300

that he wolde, Of his specyal grace,
Som Comfort to senden hem In that place
where As that they weren In gret peryl,
fer with-Inne the See In that Exyl.’ 304

And whanne they hadden thus I-don,
Into the Se they loked þere Anon ;
thanне Sien where that Cam In the See
A Fair litel vessel, As thowhten thanne he, 308

And Evene to the Roches Poynt
that vessel was Comen, and thereto Ioynt ;
And this was Abowtes the Owr of pryme
whanne this they Aspiden thike tyme ; 312

and In the vessel was A fair Old Man,
As thei that tyme behelden than.

“ Now, behold,” quod the Messenger tho,
“ I hope goode tydynge ben Comen vs to, 316
For here is Aryved An Old Man
that som Comfort tellen vs kan.”

thanне Of the Roch down gonне they go,
and this good Man Comen they vnto ; 320
thanне whanne they gonне this good man Aspye,
An Old Awncyel Man he was Otterlye ;
but ȝit Al this not withstandyng
he was a fair Man with Owten lesyng. 324

And Anon As they hym Sye,
they hym gretten ful Curteislye ;
And he hem ȝald here Gretyng
Ryht ful Onestly and ful plesyng, 328

and hem Axede Ryht Anon
‘ how Into þat place they weren gon.’
And they hym Answeryd Anon Ryht,
‘ that be adversite thedir weren they dyht, 332
Fer from Men, and from vytaille,
that In poynt Of deth they weren saunȝ faille ;

For but ȝif god do hem Som socour, we ben not Able to lyven On Owr ;	336	They tell him of their trouble.
And ȝif he wele to vs his Counseyl sende, thanne ben we seker of An Ende, that we scholen Asckapen heyyl & Sownd As Evere we wenten on Ony grownd.'	340	
Whanne the goode man herde hem thus seyn, " Forsothe, sires," quod he, " and In Certeyn And ȝe holden Alwey this Creawnce Stedfastly with-owten variaunce, Owt of this yl I schal ȝow don brynge ȝif ȝe In ȝowre feyth han non varyenge ; For trosteth me wel verraylye, that he wil not ȝow forȝeten sekerlye ; Ne non that hym don Ony Servyse he wil not forȝeten In non wyse."	344	He bids them hold fast their faith,
" Ha, Sire," quod this damysele tho, " I believe þat trowthe ȝe sein me vnto ; but, sire, and we longe dwellen here, we scholen thanne dyen Al In fere ; For Sekir, oþer sustenaunce haven we non but the Eyr, the See, and Roch Of ston."	352	and they shall not be forgotten.
" ȝe, damysele," quod this goode Man, " ȝit have thou non drede not for than ; For forȝeten scholen ȝe not be And ȝe welen han hym In Memore, that non Maner of thing ne wil forgete, Nethir his Servauntes he Wil not lete."	356	The damsel says they have been a long time waiting for help.
" Now, swete Sire," quod on of these men tho, " So telle vs on thyng Er that ȝe go." " let se, sey on," quod this good Man, " And I schal tellen what that I kan."	364	
" Sire, Abowtes the hygh Mydnyght here hadden we a wondirful syht : To vs here Cam A Merveillous wyht, and seide ' that he was a Man of Myht.'	368	Then they tell the old man

and seide that for vs I-Comen he was,
 vs for to bryngen Owt of this plas, 372
 and vs to Saven from Alle peryl,
 And Sownd to bryngen vs owt of þis Exyl,
 & therto A man Of gret power,
 and that his lordschepe lasted bothe fer & ner ; 376
 More Ouer therto, A wondirful Name,
 of the visit of the wise serpent, 'The wyse Serpent,' A Man of fame ;
 therto he was the leythest Man
 that on Creature Mylhte loke vppon ; 380
 and they want to know who he was.
 And for that Cause we desiren wel sore
 To weten what Man that it wore."
 " Of hym I kan ȝow ful wel telle,
 And of his Condiciouns I kan ȝow spelle : 384
 vndirstondith what I schal Seye :
 It is Mannes disceyvour Sekerlye ;
 And with his coniettyng & his falsnesse
 Al day men bryngeth he In distresse ;
 that han goddis semblaunce & his kynde,
 hem forto Spillen, that is his Mynde.
 but, Seris, ȝit More I schal ȝow telle,
 It was the verray Serpent of helle 392
 that Cam forto vysyten here ȝow,
 and seide that he cam for ȝowre prow ;
 but feythfully now trosteth to Me,
 and if you had gone with him, he would have drowned you,
 And ȝe In his vessel hadde I-be,
 In-to the Se he scholde ȝow han Cast,
 And there ȝow drenched Anon In hast ;
 for the ship was one of his spirits, For ȝe wenden A schipe that it hadde be,
 but it nas not So ful Sekerle ; 400
 but Another schrewed Enemy it was,
 On of his Mynestres In that plas,
 on which he rode; where vppon that Enemy Rod
 Also longe As here with ȝow Abod ;
 and if you had gone, you had all perisht.' therefore, and with hym hadden ȝe gon,
 ȝe hadde ben persched Everychon ; 404

For he is of so fals beheste
—As wel to the leste as to the Meste— 408

For ȝow Into peynes scholde he han browht,
For oþer Socour Cowde he don ȝow nowht.
Now I have ȝow told In Al degre
Of that Enemy, & what is he ; 412
therfore beth war In Alle Manere
ȝif ony More he Come to vysiten ȝow here ;
And beth war þat he disceyve ȝow nowht,
Ne for non thing chonge not ȝowre thowlit.” 416

“ Ha, Sire, ȝit,” quod this damysele tho,
“ Telleth me on thing Er that ȝe go.”

“ Gladlich, Sey on,” quod this good Man,
“ I schal ȝow telle Al that I kan.” 420

“ Sire, owt of this Roche scholde we Euere go,
Owther ony Man to helpen vs Comen vnto.”

“ ȝe,” quod this good man ryht Anon,
“ Owt of this Roche scholen ȝe gon,
and here not longe forto Abyde
ȝif ȝe ben stedfast In Eche tyde,
and defenden ȝow from þe ferst Enemy
That to ȝow wile Comen wel Sotely ; 428
but beth Alweye of stedfast creaunce
Inne hym that is non variaunce,
And he hens will thanne ȝow bryngē
ȝif ȝe dwellyn stille In good levenge.” 432

Anon As he this word hadde Seyd,
he was Agon with-Inne A breyd,
that Nether hym ne his vessel
Ne Cowden they Sen neuere a del ; 436
but the grettest swetnesse that Evere was,
with hem there lefte In that plas,
As thowh Alle worldly Spycerye
Amongs hem hadde ben trewelye.

Than gonue they to-gederis to speken Anon
Of the good man that from hem was gon,

The damsel asks
if they shall ever
leave the rock ?

424 He says, they
shall, if they keep
their faith.

The old man and
his ship vanish,
leaving a perfume
behind him.

And seiden that greth Comforted they were
thorwh the goode wordis that he spak there. 444

The damsel says
her hunger is all
gone,

"In feith," quod the damysele tho,
"Alle my Sorwe and kare it is a-go ;
and Of on thing I do ȝow behete,
Thowgh In Al this world were there non Mete, 448
So with his wordis fulfilde I am
that he to me seide whanne he Cam ;
For Anon as I loked hym vpon,
Myn hunger and thurst was A-gon, 452
and Al my deseise tho Everydel ;
And þerfore I beleve Ryht wel
that this Is he of whom ȝe spelle,
Jesus Crist, kyng of Erthe and helle,
Other Elles On of his Seriaunȝe
that hider Cam vs to Avaunce." 456

and she thinks it
must have been
Jesus Christ,

or one of his
ministers.

thanne seiden the Messengeris tho,
"they ne wiste how it myhte go, 460
but that it were goddis sonde
To Maken hem fre that weren bonde ;
For now, aftyr this grete drede,
Comfort we han In this Stede ; 464
and as Mochel as of the ferste we weren Agast,
this good man vs hath comforted In hast."

Thus Al that dai they gonue to speke
Of thike good Man So lowly & Meke, 468
and seiden hem was happed good Aventure
Of tho tedynges that weren so sure ;
So that Al day Abyden they there
Tyl it gan to dirken Everywhere.
and whanne to the Even it was eomen Ageyn, 472
They go to rest in
the house of
Ipocras,

Aȝen vpe to þe Roche they wenten Certeyn,
and wenten Aȝen to the same place
There As Ipocras I-beryed wace :
So there Alle thre they gonne hem Reste
In swich place as that hem liked beste. 476

So whanne it was abowtes Midnyght, the Messengeres Slepten, I the plyht ; but the damysele Al wakyng was At theke tyme, so was hire gras ; For Evere sche lay, & hire bethowhte how þat Alle this thing ben Mowhte As towching here deliueraunce, In what Manere schold ben here chaunce.	480	but the damsel cannot sleep,
& as sche thus In thenkenge þere lay, hire þowhte sche herde A wondir fray And A wondir despetows Cry, so þat sche was A-ferd ful Sekerly, for sche thowhte þat Cry was hire Ner. and Anon vpward sche dressede here ther, and heyere on þe Roche gan sche to go, Fortho weten ho there was tho ; For owther man owþer wommanne It was that so ferde thanne.	488	and hears a fray, and a cry,
and whanne vpon the Roch sche was An hy, thanne say sche Atte Roches banke trewly wondir gret lyht þere In the see, where-offen sche wondred what it myhte be. And whanne sche hadde thus I-do, and to the Messengeris gan sche to go, and faste vpon hem sche gan to Calle, and tolde hem what Aventure was befalle, 'how that to hem was comen there Wondir gret lyht In qweynte Manere ;' thanne down of the Roch wenten they Alle thre Fortho weten what it myhte be.	492	
and whanne down they weren comen Echon, A wondir fair schip behelden they Anon, and In Maner as of Manye torches lyht, —Al thus it Semele there to here siht,— and ful of Richesse hem thoulte it was, The worthiest that myhte ben In ony plas ;	496	
and whanne vpon the Roch sche was An hy, thanne say sche Atte Roches banke trewly wondir gret lyht þere In the see, where-offen sche wondred what it myhte be. And whanne sche hadde thus I-do, and to the Messengeris gan sche to go, and faste vpon hem sche gan to Calle, and tolde hem what Aventure was befalle, 'how that to hem was comen there Wondir gret lyht In qweynte Manere ;' thanne down of the Roch wenten they Alle thre Fortho weten what it myhte be.	500	sees a light in the sea,
and whanne down they weren comen Echon, A wondir fair schip behelden they Anon, and In Maner as of Manye torches lyht, —Al thus it Semele there to here siht,— and ful of Richesse hem thoulte it was, The worthiest that myhte ben In ony plas ;	504	and calls the messengers.
and whanne down they weren comen Echon, A wondir fair schip behelden they Anon, and In Maner as of Manye torches lyht, —Al thus it Semele there to here siht,— and ful of Richesse hem thoulte it was, The worthiest that myhte ben In ony plas ;	508	
and whanne down they weren comen Echon, A wondir fair schip behelden they Anon, and In Maner as of Manye torches lyht, —Al thus it Semele there to here siht,— and ful of Richesse hem thoulte it was, The worthiest that myhte ben In ony plas ;	512	They go down the rock, and find a beautiful ship,

with a fair lady in it,
and there Inne was A fayr damysele
that to hem semede bothe swete & lele ;

516

And gret lust they hadden hire to beholde,

[leaf 50] To hem seemed sche so fair Many folde.

And whanne they hire Gonnen to Se,

520

Anon they hire gretten Alle thre ;

And sche hem ȝald here gretyngh tho

In swich A Manere As sche cowde do.

who asks how
they got there ?

thanne Axede sche of hem Anon,

‘ how In to that place that they weren gon.’

524

thanne answerid they sone A-geyn,

‘ be wondirful Aventures, In Certeyn ;

and here Abiden Nedis we Mote

til som Aventure come, Oþer som bote.’

528

“ Certes,” quod the damysele of þe schipe tho,

“ hard Aventure is Comenge ȝow to,

For hens be ȝe neuere lik to gon

In helthe of body, of flesch, ne bon ;

for ȝe ben so fer from Eche Contre,

Supposing to non Man that here ȝe be ;

but Neuertheles ȝit not for than

(In as moche that ȝe han semblance of Man,) 536

and offers to take
them with her,

of ȝow I haue now ful gret pyte ;

and ȝif ȝe welen, ȝe scholen gon with Me,

and Into Sauf place with me scholen ȝe go

if they will do her
commands.

ȝif myn Comandement welen ȝe do ;

and I wele Axen ȝow non Other thing

but as Alle men to me don þat ben lyveng.”

They say they
will do anything
reasonable.

and they seiden that ‘ with good wille

hire Comandement wolden they fulfille

ȝif it to hem semede thing Resonable,

and that to hem it Mylfe ben profitable.

thaunne spak þe damysele of the schip Anon,

“ I sehal ȝow tellen what ȝe scholen don :

548

She tells them she
is the Lady of
Athens,

But ferst I do you to vndirstonde

that I am Lady of Atenys Londe,

And Myn is holiche al that Contre—
bothe Castel & town, lond & See—
so that I knowe wel In Myn Entent,
that In Al this world here present
Nes non so Riche Man ne womman,
Sekerly, As Reherse the now i Can.

552

556

thereto I am the wisest Creature
that In this world is, I the Ensure ;
For Alle thing that In the world is don,
I hit knowe thanne Riht Anon ;
And ȝif Ony peple In Angwisch be,
I hem Owt brynge ful Certeinle ;
and whanne they ben In peryl of ded,
thanne I hem socoure In that sted ;

560

564

thus Alle that Evere that homage will me do,
Riht Anon Socour I sende hem to.

This thing I sey to ȝow now here,—
ȝif ȝe welen don In this Manere,
And homage here me forto don,
In to my schipe I schal ȝow taken Anon,
and leden ȝow thanne In-to swich A place
that is ful of ioye and ful of grace.”

568 and if they will do
her homage,she will take them
to a fair place.

572

and whanne they herden hire thus speke,
Eche to oþer here hertes gonnен breke,
and Axeden Cowncelyl of this thyng,
what were best fore here leveng.

They take counsel
together,

576

“ be my trowthe,” quod the ton Messengere,
“ And it be As sche telleth vs here,
and therto and sche be of oure lay,
we scholen hire worschepen this ylke day ;
and with here thanne wele we go
Into what Contre she wele leden vs to ;
but ȝif of Another lay that sche be,
we wilens hire forsaken Sekerle ;
for owre Creunce sche wolde don vs to reneye,
and to belevien On hire fals feyo ;”

580

584

for that was the most thing In here thowht,
that here Creunce forsaken wolden they nowht. 588

and ask her what
her faith is,

and what she
would do with
them.

She is a Paynim,

and wishes to take
them to her coun-
try.

They refuse
to go with her

for they would
rather die, than go
in her company.

"Oh cursed
caitiffs," says the
damsel,

"your faith has
only brought you
trouble."

thannde Axeden they hire In the schipe thanne,
"Of what Creawnce ben ȝe," seiden they, "wommanne,
and what with vs ȝe wolden don,
and we to ȝoure homage consenten Anon?" 592
"that schal I ȝow seyn with-Inne wordis fewe,
Al myn purpos vppon A rewe :

Ferst I schal ȝow tellen At this tyme
that I am Ryht A worthy Paynyme,
The Richest that is In Al that lond,
As I do ȝow here to vndirstond ;

and ȝif that homage ȝe welen me do,
with me Into þat Contre scholen ȝe go." 600

"In feyth, damysele," quod the ton Messengere,
"sethen we knownen so mochel of ȝow here,
that ȝe be not of Oure Creunce,
we ȝow forsaken with Owten variaunce ;
also we forsaken ȝoure Compenye,
For ȝe mowun not socouren vs trewlye."

"Thanne," quod þe damysele of þe schipe tho,
ȝif it so be that I from ȝow go, 608
Neuere geten ȝe helpe ne Socour
ȝow to bryngen owt of this langour ;
For ȝe ben so fer from Eche contre,
that here for honger scholen deyen ȝe." 612

thannde answered they Anon Ageyn,
"that lever they hadden to deyen certeyn
thannde to gon In hire compenye ;
here only god to wraththen Sekerlye,
hos lawe & hos Creunce
we welen kepen with Owten variaunce."

"O, Cursed kaytyves," quod this damysele tho,
"what Ese doth ȝowre Creunce ȝow to, 620
Oþer the Cristendom that ȝe han take ?
For sethen han ȝe ben In wo & wrake ;

and sethen þe lefsten ȝoure ferst lay
 ȝe han had Sorwen Inowh Eche day, 624
 and In peyne & travaille han ȝe be,
 and so scholen ȝe Contenwen sikerle."
 " Of travaille," quod the ton Messengere,
 " we taken non charge, non of vs here ; 628
 For of Travaille Ensample han we
 Of Iesus that be-Cam Man Erthle,
 For he was nevere with owten travaille
 vs Aȝen to biggen Saunȝ faille ; 632
 for he travailed tyl he was ded,
 Man-kynde to byen from th^e qwed.
 Therefore, ȝif we his Servauntes wilens be,
 thanne neþer of peyne ne travaille ne rekken we ; 636
 In this world to suffren Alle Manere distresse,
 In hevene forto haven Joye that is Endelesse ;
 And for this cause damysele, Sekerly,
 vs ne Rekketh to travaylle bodily ; 640
 for travaille owre lord scheweth to vs,
 whiche that is Maryes sone, Jesus."

And whanne sche herde hem thus Answere,
 Anon to wraththen sche gan hire there ; 644
 " ȝe cursed Caytyves, now wel I se
 that In sorwe it liketh ȝow forto be
 More thanne In Ese, Other In Reste,
 thus semeth Me it liketh ȝow beste ; 648
 therfore hens now wyle I go,
 And leven ȝow here In peyne & wo,
 For of non man here geten ȝe socour,
 So scholen ȝe deyen In wo and langour ; 652
 and thanne the bryddes of the Eyr
 To ȝoure bodyes scholen repeyrr."

So wente sche thens thanne Anon,
 and forth Into the see gan sche gon, 656
 and they Aftir hire lokeden there,
 but sche was vansched I qweynt Manere.

then she vanishes.

‘We do not mind
that, following
the example of
Christ.’

Thanne Anon torned they vp Ageyn

*They sleep in
Ypocras's house.*

To ypocras hows In Certeyn, 660

And there slepten Alle thre with owten dowte

Tyl on the Morwe they mylten sen hem Abowte.

and on the Morwe, whan it was pryme,

they Awoken Alle thre thanne In good tyme, 664

and thanne vpwardis they gonnem hem dressee,

and In god they putten here Sekernessee,

knelyng a-down vpon here kne

Into the Estward ful Sekerle ;

668

*The next day they
again pray to
Christ,*

and there they Maden here preyere

To Jesus Cryst so leef an dere,

' that he wolde of his grete Mercy

hem Comfort to senden hastely, 672

not to forget them.

and that he wolde not hem forgeete

there to dyen for fawt of Mete ;

but As the fadyr Socoureth the child,

so do ze vs, goode lord, bothe mek & myld.' 676

and whanne they hadden Mad here preyere,

Estward Aȝens the sonne lokeden they there

Ful fer Abrod Into the Se ;

A lytel thing there thowhte thanne syen hee, 680

but from hem It was so fer

that they ne Cowde knowen In non Maner

What it was, ne what it Myhte be,

Til Abowtes Midday Sekerle ;

684

be that tyme it was to hem comen so ny,

that they hadden knoweng sekerly

that a lytel vessel thanne it was,

whiche thedir was comen In to þat plas, 688

and to the Roche there it dyde Applye ;

and they hem down hyede ful hastelye

forto Sen what thing it were

And what thing þer Inne was there.

692

*A little vessel
comes to the rock,*

and whanne they weren tho comen Adown,

Abowtes hem they loked In-virown,

And behelden this vessel Every del ;
and there Inne An Old man bothe fair & lel ; 696 with an old man,
and with hym browhte In Compenye
A lyown that loked ful Egerlye,— and a lion in it,
and it was the same lyown
that to fore tyme was with Celidoine,
and Also the Same vessel
That celidoyne in wente Every del.
and whanne they behelden this trewly,
Eche on other lokede ful ferfully ; 700 being Celidoyne's
For gret wonder they hadden tho
how that faire man with þ^e lyown dorste go.
than ne Axede hem this olde Man Anon,
'how they Into that contre weren gon.' 704
they hym Answerid Anon a-geyn,
'that be goddis wille it was, Certeyn ;
and whanne that Goddis wille it were,
Owt of that Roche scholden they gon there." 712
"Certein," quod this old Man tho,
" And þe with me welen now go
In this vessel with this lyown,
I schal ȝow socoure Al & Som. 716
For his love that þe Calangen ȝoure lord
I schal ȝow socowren At on word,
and ȝow leden Into Swich A place
(thorwh helpe & thoruh goddis grase) 720
there as kyg Mordreins scholen þe fynde,
and sire Nasciens that knyht so kynde,
for whom þe forsoken ȝoure Own londe,
hym forto seken, As I vndirstond." 724
whanne this word thanne they herde,
As Ioyful Men thanne they ferde :
" A, Sire, now knownen we Ryht wel
that bothe Owre lord & ȝowre þe knownen Eche del. 728
Now, goode sire, that þe welen vs telle
In what Maner with owre lordis befelle,

They wonder how
the man dares go
with the lion.

He offers to take
them

to find Mordreins
and Nasciens.

They are de-
lighted,

sethen ȝe knownen where they be ; .

and ask where
their master is ?

Now, good sire, that ȝe wolen telle Me
whethir that they ben hol & Sownd,
oþer owht lyveng Aboven the grownd."

732

"I am swich a Man As ȝe se,

but I trowe þat ȝe knownen not Me ;
for I am other Wyse than ȝe suppose here,
A Man Merveillous In other Manere ;
For I kan tellen ȝow Every del
how with ȝoure lordis it stont ful wel.

736

the Kyng Mordreyns and Nascyens now be
In a schipe A Myddis of the See ;

King Mordreins
and Nasciens are
in a ship at sea,
and they must go
in this vessel to
find them.

• And ȝif that Evere ȝe welen hem speke,
Into this vessel thanne Mosten ȝe Reke,
And I ȝow Sekerlye schal Cowndeye
Tyl that ȝe to hem comen trewelye."

740

"Syre, there offen we thanken ȝow hlyly,
with Alle Owre hertes ful stedfastly." 748

"this to ȝow thus schal I do,"
Seide this good man to hem tho.

"thanne Entren, Sire, gladly scholde we,

They are afraid of
the lion,

but ȝif for drede of the lyown it be,
which is so gret & so Merveylous,
And to Owre lokyng so dispetous."

752

"Thanne Sekerly, now Semeth me,
but ȝif from this Roch that ȝe fle,
I suppose that ȝe don gret folye ;

For no More Into this partye

Schal neuere man Comen ȝow to socoure,
Nether ȝow to bryngen owt of langoure ;

756

Therfore wolde I with good wille
that ȝe this vessel Entred vntylle,
and in this Roche that ȝe leven me.

but the old man
says, if they go in
the ship, he will
stay in the island.

and ful wel weteth In Certeinte

that I have don More than this

For Man to fore tyme with-owten Mis :

760

764

Now Entreth here Into my plas Anon,
and for ȝow Into the Roche shal I gon." 768

Thanne Cam this good man Owt of þe vessel,
and þe Messengeris Entrd faire & wel ;
and with hem there that faire May
that Only god worschepyd Every day. 772

Thanne seide this goodman to that Mayde
Ful swete wordis ; & thus he sayde,
" Mayden, ȝif thou hast lost A kyng,
And thy fadyr thorwh his begetyng ;
Al thouh that he were here Kyng Erthly,
Now hast þou to þi fadyr A kyng that is heavenly,
whiche that is kyng of alle kyngge,
and owt of Alle Sorwes þe to brynge,
and Ek Owt of the develis powste
where Inne þat thow hast longe I-be."
" Sire," quod this Maide, " this schal I do,
and Into port salw thou wilt bryngen me to." 784
thus Into the vessel Entrd they Echon,
And this good man to the Roch gan gon.

So thanne Cam þere bothe wynd & wedryng,
and fer Into the See it gan hem brynge ;
ȝo that with Inne a lytel while
they syen Neþer Roch, lond, ne ylle.
Thus Al that day and Al that Nyht
To forn þe wynd they seileden owt Ryht,
For there flewh neuere so swyftly bryd
As thyke tyde was hem betyd ;
and Ek the secunde day Also,
And the Nyht folwenge Ek þerto. 792

and vpon the Morwe, the Owre pryme,
They loked forth Into the see be tyme ;
and thanne In the See gone they to kenne
the same schipe that weren In these Menne :
Mordrayns, Nasciens, and Celidoyne in fere,
Alle In that Schipe weren they there.

They go into the
ship,

and the old man
says to the
damsel,

776 'If thou hast lost
an earthly father
and king,'

thou hast found a
heavenly one.'

780

784

788 A wind sends the
ship faster than
the birds can fly,

for two days and
nights,

796

800 till they reach the
ship of Mordreins,
Nasciens, and
Celidoyne,

And whanne to-gederis they weren so Ny
that Eche Myhte Other knownen trewly, 804
Faste to-gederis tho they grette
Whanne bothe Schepis to gederis weren Mette.
And whanne they weren Entred Echon,
Ful faste to-gederis Ronnen they Anon, 808
And Eche gan Other forto Embrace,
and Faste to kyssen In that place.
 thanне Anon as that Entred they were,
Bothen Messengeris and the damysele there, 812
the lytel vessel wente with þe lyown as faste Away
As Evere flew swalwe In the someris day ;
So that with-Inne A lytel throwe
Nethir vessel, ne lyow[n], myhten they knowe. 816
Nasciens asks how
they came from
home,

Thanne Axede Nasciens Of the Messengeris tho
what Cawsed hem from home forto go.
Thanne tolden they hym Al In fere,
'In what manere that they persched were, 820
and how on a Roch they Aryven that stownde
where As Ypoeras tombe they fownde ;
and they wenden to han ben ded,
Ne hadde an Olde Man ne ben In þat sted, 824
That Neuere to fore we ne hym Syen, ne knewe ;
So sore vppon vs thanne gan he to Rewe,
That owt Of the Roch he dyde vs gon,
and there he for vs lefte Al Alon. 828
and ȝit seide he that More for man hadde he do
Thanne At that tyme to vs dyde he tho :
ȝit More tolde he vs In Certeyn
where that we scholden fynden ȝow pleyn, 832
Alle thre In On Schipe In Compenye,
Alle heyl & Sownd ful Sekerlye.'

" Now sothly," quod sire Nasciens tho,
" wel wiste þat good man what he hadde to do ; 836
And to vs ful welcome ȝe be,
For we ben glad of ȝoure Compenye :

Then the little
ship goes away.

and they tell him
their story.

Nasciens makes
them welcome,

Lo, Sethen that Alle departyd we were
 Into dyvers londes Every where, 840
 And to fulfillen his Comandement
 Now Altogederis we ben present.
 lo, this is the grete lord Above,
 That vs hath schewed so moche love ;
 let vs hym thanken with Alle oure Myght, 841
 That Glorious Lord, As it is Ryht."
 and gives thanks
 to God.

Thanne Axede he Of the damysele tho,
 'Owt of what Contre that sche cam fro, 848
 And how with the Messengeris she gan to Mete.'
 Al sche hym tolde Er sche wolde lete,
 and of what lond sche was I-bore,
 and hos dowhter, As I Rehersed before. 852
 The damsel tells
 her story..

Thanne gan Nasciens forto Refreyne
 Of thike Messengeris In Certeyne
 Of his Soster and Of his wyf,
 whethir they hadden helthe and lyf. 856
 thanne Answerid the Messengeris tho,
 "Sire, In good hele ben they bothe two ;
 But Abasched sore they be,
 For of ȝow they ne haven non Certeynte." 860
 "ha, worthy Lord," quod Mordrayns the kyng,
 "It were to Me a Joyful tydying
 and I wiste how fer In the Se I were,
 Owther Ny Ony lond In Ony Manere." 864
 Mordreins wishes
 to know where he
 is.

"ȝe, Sire," quod Nasciens to the Kyng,
 "Therefore Make ȝe non Morneng ;
 For be his wille it Moste ben do
 As hit hath ben Al hiderto ; 868
 and whanne it is plesing to God Oure Kynge,
 Into Owre Owne Contre he wele vs brynge ;
 Therfore to hym let vs now preye,
 and leven that Mater that we of seye." 872
 Nasciens says,
 they will get home
 when it pleases
 God.

Thus to-gederis God his Servauntes browlhte,
 that Nethir of Other ne wiste nowlhte ;

For Into diuers Contres departed they were,
and, lo, thoruhe his Miht, Azen to-Gederis weren they
þere.

876

CHAPTER XXXVIII.

A Priest clad in white comes walking on the sea (p. 65); with the sign of the Cross he cures Nasciens of his wound (p. 66), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 67). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 67-8). They reach Mordreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 68-9). Next day the Barons near arrive; and then the Queen (p. 69). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meotyde (p. 70). She comes to her husband in Sarras; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 70). King Label's daughter (who was afterwards Celidoyne's wife) is christened; as "Myn Sire Robert Boroun" tells us, who translated this story from the Latin of the hermit to whom God gave it (p. 70-1). Nasciens can hear nothing of where Celidoyne is (p. 71), gets auxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 72). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 72-3). He gets a good horse, and rides off (p. 73). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 74). One of them, Nabor (a cruel and felonous old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 74), and finds him utterly exhausted by a battle with the giant Fereyn (p. 75), whom Nabor kills, and then insists on Nasciens's returning home (p. 76). Nasciens refuses; Nabor drags him to the ground (p. 77-8), and draws his sword to kill him, but is struck dead for such unknighthly conduct to his liege lord (p. 79-80). Then comes up Nasciens's friend, the Lord of Tarabel (p. 80), and says that Nabor well deserved his death (p. 81); whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 81); and the Lord of Tarabel is thereupon struck dead by a thunderbolt (p. 82). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 83). Nasciens sends messengers to his wife Flegentyne begging her to have this done; and the bodies are put into the earth with many tears and sore weeping (p. 83-4).

Thus twey nyghtes to-gederis Abyden they,
 As here Reherset now this Story,
 And vpon the thridde Nyht
 The Mone be-gan to schynen wel bryht,
 and the See bothe Mek and stable it was,
 and with the wynd they seileden A fair pas.
 and Abowtes the hye Myd Nyht,
 Of a fair Castel they hadden a syht,
 of wheche the name, Barne I-clepid it was,
 That Mordrayns sone Owhte In that plas,
 In the Ottrest partye of his Owne lond
 Toward the see, as I vndirstond.

And whanne so Nygh that they were,
 and that Castel they knewen wel there,
 They blesseden the Kyng of hevene Anon,
 And woschepis they ȝeven hym Everichon,
 ‘that he hem thedir browhte In Savfte
 From Alle Maner perylls In Eche degré ;
 And that they hadden desired so sore,
 to the lond thanne that they comen thore,
 So that they ne failleden In non degré,
 but Evene to port salw tho comen hee.’

Thanne After hem they loked Ageyn,
 and they syen vpon the se Comen ful pleyn
 In Manere of A prest I-clothed In whit,
 tho As hem Semede, swich was his Abyt ;
 And Al drye to hem he Cam vpon the see,
 As Alle they it syen ful verraylle ;
 and as faste vpon the see wente he
 As Evere fowl with wenges Myhte fle,
 So that the Schip he Overtook Anon
 where As Inne they weren Everichon,
 Thanne In goddis Name he hem grette,
 and they hym thanked, and not ne lette ;
 but Alle Abasched sore weren they there,
 Lest that it here Enemy tho were

The third night

4

they get a fair
wind,8 and get near the
Castle Barne be-
longing to Mor-
dreins's son.

12

16

They give thanks
for their safe
arrival.

20

24

A priest, clothed
in white,comes over the
sea,

28

32

whereat they are
afraid it is the
devil.

hem forto bryngen Owt of here creaunce,
whiche browlte here hertes inne gret dowtaunce.

Thanne be-spak this good Man tho, 40
“Lordynges, Abasche ȝow not So,

He comes for no evil, but to heal Nasciens's wound,
For As fore non Evel I Come to ȝow,
but bothe for ȝowre profyt and ȝowre prow.”

Thanne seide this man to Nasciens tho, 44
“Be the grete Maister I am Sente the vnto,
There as thou art hurt be thy desert,
The hol to Maken Openly & Apert;
and therfore Anon Aproche þou hider to Me,
For by me hol now schalt thou be.” 48

whanne that Nascyens herde hym thus seye,
Anon to the Schippys bord he gan to Aplye,
and knelyd down Anon vpon his kne
To hym be whom he scholde keuered be. 52

Anon this Man lifte vpe his hond,
and the signe of the Croys Made, As I vndirstond,
And there Sire Nasciens he gan to blesse;
and Al hol he was In Sekernessee 56
As Evere he was Ony tyme before,
heillere and lyhtere thanne thowhte hym thore.

“ARys vp, Nasciens,” quod this good Man,
“and worschepe thy god In what thou kan.” 60

whanne Nasciens knew that he hol was
Be the signacle of þe Man In that plas,
Thanne knelid Nasciens tho down Ageyn,
And to this goodman thus gan to seyn, 64

Nasciens asks who he is?
“Ha : thou holy Man & holy persone,
Now for Charite telle me here Anone
how thou Mihest gon vpon the See
That there Confownded not weren ȝe.”

(The French text says Hermione.)
“Nasciens,” quod this good Man tho,
“That schal I tellen the Er that I go.

He is the man to whom Nasciens built a church,
wete thou wel that I am he
Of whom that thow In thy Maister Cyte

72

A Chirche of hym that thou dost Make ;
 hider to the Come I now for his sake ;
 and thus the grete Maister sente me to the
 That thin helthe I scholde be,
 And from Adversite the to defende,
 And that to goddis Comandementes þou Attende ;
 ȝif þou wilt his love haven In Ony wyse,
 that thou do non fals Sacrefice.

76 and has been sent
to warn him not
to sin again,

80

herkene to me now, I the Rede,
 what Maner of thing I shal the bede,
 that from this tyme forward wele he kepen the
 From Alle Aventures, ful syker thou be.

and he will be kept
from harm.

84

For Al so strong he is therto
 As vpon the See to Maken Me go,
 And vpon þe wete Se to Maken my weye
 with-Owten Confowndyng, As I the seye.
 So lyhtly schal Iosepe of Barithmathie,
 and Josephes the ferste Cristen bischope sekerlye,
 and with hym his peple Also,
 Alle Bare On the Se scholen they go ;
 with-owten Schipe owther Ony Oþer thyng
 Into Grete Breteigne Crist doth hem bryng.
 For it is the grete lordis wille,
 Of his ligne Bretayne to fulfille."

88

Joseph of Arima-
thea, with Joseph
and his company,

92

are going to
Britain.

96

And whiles they Spoken thus In fere,
 They Syen A vessel In the se Comen there,
 And towardis hem it cam ful faste
 Til bord on bord hit Cam Atte laste,
 And to-Gederis they smeten so sore
 that they wenden han persched thore ;
 but with-Inne non thing there nas
 That they cowden Aspien In that plas.

Another ship
comes into colli-
sion with Mor-
dreins's, but is
empty.

104

than ne bespak this good Man Certeyne
 Anon Ryht there to Celidoyne,
 "Now, faire child, ARys vpe here,
 and In this Schipe that thou were ;

108

and go As Aventure wil the lede :

do, faire Child, now as I the bede ;

Celidoyne is sent away in it,

For thus the sente to seyne be Me

the grete lord inne maieste,

112

which that deleuered [the] from Calafere,

Owt of his presown and his powere."

Anon As this Child herd hym seyn so,

Owt of the grete Schipe he gan to go

116

In to that lytel vessel Anon,

And betawht hem God Everichon.

And thus sone As he Entred he was,

As Swiftly As sonne Entreth thoruh glas

120

I-past he was Owt of here Syht,

that they non lengere sen hym ne Myht.

thanne whanne Nasciens beheld Al this,

For so Abasched he was Iwis,

124

Thanne seide this good man to Nasciens there

"Abasche the not, Sire, In non Manere,

For thy sone here-Aftir Schalt thou se

bothe heyl and qwert In alle degré ;

128

In that lond that god hath behoten the & thyne,

There schalt thou hym Sen ful wel afyne.

Now forth to thy contre that thou go,

To thy wyf and to thy Meyne Al-so ;

132

For this is goddis Comandement

that I the Seye now verrament."

and then vanishes.

Thanne this goodman Anon from hem paste

that they ne wiste where he be-Cam In haste ;

136

and thus sone Alle Sawf Aryved they were

vndir the Castel gate tho there,

so Ny, that Alle tho þat weren In the Castel

Myht han herd hem wondirly well

140

But that Alle On Slepe they were,

So that kyng Mordreins Cride lowde there,

Mordreins rouses up the castle-folk, and tells them to let him in.

and Seyde, "Opene ȝe the ȝates Anon,

and leteth ȝoure lordes here Inne to gon."

144

thanney they with-Inne Rysen vp ful faste,
And to the walles Ronnen in gret haste,
And Seiden, "sires, ho ben ȝe there
that Into this Castel wold Entren here?"

148

So longe the kyng to hem Spak,
That they hym Knewe with-Owten lak
that it was here Owne Kyng ;
And faste bothe torches & tortys weren In lyhteng,

152

and with As gret Ioye Rescveyved here kyng
As It hadde be God to here plesyng.

that Nyht gret worschepe the Kyng they don,
Al that Meyne Everychon,

156

For gret love that to hym they hadde
and ful sore for him weren they Adradle.
and whanne it was the day lyght,
Messengeres faste prekid, ho so gon Miht,

160 and send out mes-
sengers to carry
the news;

Abowtes In eche contre Rydynge,
Of the kyng & Nasciens to beren tydylnge.

whanne the Barouns of that Contre
of Kyng Mordreyns knew Certeinte,
To that Castel prykeden they ful faste,
ful Manye Barowns, and In gret haste ;

164

For Ioye the wepyng they maden there,
I trowe that neuere man say Ere ;
there was bothe Mirthe, Ioye, & gret feste,
amonges tho barowns bothe lest and Mest.

168

and with-Inne the Seventhe day
to that Castel Cam the qwene In fay ;
and so gret Ioye of hire lord hadde sche thanne,
and of hire brothir that worthy Manne,
that non wyht with mowthe tellen ne Can
the Ioye that Made thike goode womman.

172

many people come
to meet him, and
his queen also.

and whanne that Nasciens to Reste was gon,
thanney herde he tellen Ryht Anon
that his wyf owt of þat Rem was past,
hym forto seken with ful gret hast.

176

Nasciens hears his
wife, Flegentyne,
has gone to look
for him ;

180

thanне Messengeris sente he forth Anon,
hos[о] myhte fastere Ryden Other gon,
and not to stynten tyl sche were fownde,
where so they walked be ony grownde.

184

*he sends messen-
gers after her,
who find her in
the kingdom of
Meotyde.*

So that the Messengeres forth they wente ;
and schortly to bryngen it to oure Entente,
Into the Rem of Meotyde

188

they Reden Er they wolden Abyde,
and with this lady Metten they thore ;
Ful Ioyful and glad weren they therfore.
and whanne of hire lord þat sche herde telle
that heyl he was I flesch & felle,

192

Anon sche Retorned hom Ageyn

as I ȝow telle here now In Certeyn.

[lond—

and whanne sche was Entred Into Kyng Mordrayns

As this storie doth ȝow to vndirstond,—

196

thanне fond sche hire lord, & Mordrayns þe kyng,

In þe Cite of Sarras with-Owten lesyng :

thanне Of the Ioye that was hem be-twene,

No Man tho Cowde tellen, as I wene.

200

but whanne hire sone sche sawl not there,

Thanne wondirfully Chonged sche hire chere ;

but thanне thorugh the Kyng & hire lorde

they to hem Maden hire Acorde,

204

and tolden hire of Merveilles In ech degré,—

how that with Celidoyne it scholde be,

and what Aventures hym befelle,

Al this they tolden the lady vnytyle.

208

That same day that they to Sarras wente,

Kyng labelis dowhter was cristené presente ;

In the woschep of god & þe qwene Mordrayn,

There was sche Cristened In Certeyn

212

be the handes of Petro that was thanне

I-Cownted for Ryht an holy Manne ;

And Ek Ioseps kynnes-man for sothe he was,

a blessed man holden In that plas ;

216

*She rejoins her
husband in the
city of Sarras,*

*but is distressed
that her son is
not there.*

*King Label's
daughter is bap-
tized,*

whiche damysele was sethen ful sekerlye
Celidoynes wif, as seith now this storye

. . . that myn sire Robert Boroun here
From latyn Into frensch translated this Matere,
Next Aftyr that holy Ermyt
that god him Self hadde taken It.

Ful gret Merveille Among these ladyes was
Of that fair Aventure, and Of that Gras,
that so be Goddis helpe this socour
hadden browht here lordis Owt of langour.
ȝit not-with-stondyng for this fair Aventure,
Neuer the prowdere weren they, I the Enswe ;
Ne the More bobaunce hadden In herte,
but to God ȝoven preysenges, and not A-sterte,
For that socour he hadde hem sent
here lordis to sen with Eyen present.

Thanne ful fer senten they Abowte
To seken Iosephe with-owten dowte,
For they supposeden sekerlye
that Celidoyne with him was Otterlye,
but for non Man that Evere they sente
herden they non tydynge veramente,
and that Greved hem ful sore
that of hym herden they no more.

Thanne seiden they tho hem betwene
Sethen that they syen it wolde not bene,
'bettere it were Iosephe to seke,
whiche that is A Man bothe good & Meke,
that he better Comfort wolde vs telle
thanне ȝit Of hym Ony befelle.'

thus weren they Algates ful of thowht
For þat of Celidoyne herden they nowht :
Thanne thus In pensifnesse fil Nasciens tho,
where-thorwh in-to Mal Ese he made hym go,
that bothe he lefte his drynk & his Mete,
and Al that to the Body scholde ben Seete ;

[leaf 52.]
and was afterwards Celidoyne's wife, as Robert Boroun says, who translated this story from Latin into French.

220

224

228

232

They send to seek
for Joseph of
Arimathea,

236

240 but get no tidings
of him,

244

248 nor of Celidoyne.
Nasciens grieves
sorely,

252

So that he thowhte vpon non Othir thing,
but that Evere to god he ȝaf gretynge,
and besowhte God for his grete pyte
‘that he myhte have Scheweng In som degré 256
where that Iosephe of Armathye,
Owther Celydoyne, to fynden Otterlye.’

“And ȝit More, Lord, I the beseche,
with ful faire wordis & myldë speche, 260
that Owt Of this world [thou] let me not gon
Tyl Into þat lond passen we Mown,
as it is don me to vndirstonde
that ȝit schal I passen Into strange londe, 264
whiche that Multeplied scholde be
Al holiche Of Myn Meyne.”

Queen Flegentyne
has a vision, 268
thanне flegentyne, Nasciens wyf,
Tolde hire lord, with-Owten stryf,
Of a certein Aviciown Anon
that to hire In slepe gan to gon,
‘that they Anon Into that lond scholde fare
whiche with hem fulfilld scholde ben thare.’ 272

that they shall
soon go into the
land, which is to
be fill'd with their
descendants.

Lo, this preyere Nasciens Made Every day,
and Ek be Nyht As he In bedde lay.
So longe he preyde, and In Eche Owr,
þat Atte laste to hym sente Owre saviour. 276

One night
Nasciens hears a
voice telling him
to go to sea, in a
ship, 280
On Even[in]g As he In his bed lay ;
A wondir Avicyown hym thowhte he say :—
that In his Chambre A gret Clerte was,
and Ek A voys he herde In that plas—
wher-with he Awook Anon there—
that to him seide in this Manere :
“ ARis vp Nasciens, now Anon Ryht,
And faste towardis the see the dyht, 284
where thou schalt fynde A schipe Anon ;
and þer-Inne faste Entre thou Anon ;
and what Euere thou se, haue þou non dowte
what Manere of thing be the Abowte ; 288

& thedir the riht wey sehal it leden the
Of thike that thou desirest to se ;
And sone tdynges schalt thou knowe
Of alle thy peticions vppon A rowe."

and he shall be led
where he wants
to go.

292

whanne this Clerte non lengere dide last,
and that the vois from hym was past,
Owt of his bed he aros Anon tho,
and thankynges to god thanne dide he do,
'that God, of hise gret Cortesye,
had hym certefyed so openlye
that Aftir Celidoyne he scholde go
Into a fer strange lond tho,
Forte publysche that Contre
that ful of myscreawntes now be.'

296 He thanks God,

thus sone he Clothed hym Anon,
And to his Stable he gan to gon,
And took A good hors And A strong,
And there Into the sadel sone he spong,
So that Neuere man the wysere was
whedir he wente, ne Into what plas,
Ne non man hym Apareeyen Myhte
whether he wente be day oþer be nyhte.

300

and goes away
without telling
anyone,

308

vppon the Morwe, whamze it was day,
the lady Awook there that sche lay,
and Missid hire lord that lay hire by.

312

His wife misses
him,

Anon sette sche vpe a sorweful Cry,
so that al hire peple hire Cam Abowte,
And for here weren they In gret dowte,
and Axeden what they myhten do :
So that Anon Aeordid they tho
'that Eche man scholde gon be his Contre ;
for fer from hem Myhte he not be,
sethen the tyme he wente his way.'

316

Thus Amonges hem they gonue to say.

thanne Eche man took hors Anon,
and Eche man his partye gan to gon,

320

and his servants
go out to look for
him.

and seiden 'zif they myhten hym Mete,
his Compenye they wolden not lete,
but him to bryngen hom A-geyn ;'
thus seide Eche man In Certeyn.

328

So On that was of that Compenye,
In his weye faste gan he hye,
and loked forth to-forn hym tho,
and Aspide where Nasciens hadde go

332

One man tracks
Nasciens by the
nails in his horse's
shoes.

be the Naylles of his hors feet ;
thanne thike weye wolde he not leet.

and he that hem thus gan to Aspyc,
his Name was Nabor ful sekerlye ;
whiche was A gret knyht, & A strong,
and In Servage hadde ben long,

336

Nabor was the
name of this man,

and Also In gret Caytyvete ;
but sire Nasciens for Rewthe & pyte
hym bowhte of A kyng Of ynde,
For he seide he was Comen Of kynges kynde ;

340

whom Nasciens
had redeemed
from an Indian
king.

but trewly Nabor ne was not so ;
for A veleynes sone was he tho,

344

He was a villein's
son,

and I-comen of A schrewed streen
lik as he schewed, seker ze ben :
and an old knyht he was thereto,
Sixty zer & ten with-Owten Mo ;

348

and thereto he was the most felonows Man

and cruel and bad. and Most Crewel þat In the world levede than.

And whanne he hadde fownden this Redy weye
That Nasciens forth Rod ful sekerlye,

352

He rides as fast as
he can,

Thanne Rood he faste In his Iorne
Al so harde As that hors Mihte fle
whiles he myhten have the day lyht,
that of his lord he myhte haven a syht.

356

And so faste he gan to Ryde,
that Sixty myles & ten he Rod þat tyde,
and so Rod he In ful gret haste
Tyl his wit from him was Ny paste,

360

And Also he hadde I-lost the syht
Of Nasciens hors feet, as I the plyht.
and whanne it was Abowtes Evesong,
at þe foot of A Mow[n]teyn þat was hyh & long, 364
there mette he with a sarraȝyn thanne,
and Axed hym ȝif he Saw Ony Manne,
A knyht Rydying al Alone ;
thus hym this Nabor axede sone.
and he Answerid Anon ageyn
and seide “ Nay, sire, In Certeyn
this day sawh I Man neuer on
On hors here Ryden, but on Alon
that with Fereyn, the stowte Ieaunt,
I saw hyn fyghten, as I vndirstond :
And whether he be knyht Oþer bachelere,
Seker, sire, I not In non Manere.” 376
And whanne this word he vndirstood,
thanne with the Sarrezyn non lengere he bod,
but prikede fast forth In his weye
As faste As the hors Myht gon In feye ;
and thanne forth ferthere he gan to pace ;
thanne þere he beheld to-forn his face
A sore Melle Of tweyne ful felownesly.
thanne thidirward faste he gan hym hy, 384
and so longe hadde they fowhten In this Manere
So þat for febelnesse they llen bothe there,
and the ton vppon the tothir he lay.
So longe hadden they fowhten þat day
that Onnethis there brethen they myhte,
So wery they weren there bothen of fylte.
whanne that Nabor his lord tho say
vndir the Leawnt there he lay,
ȝit abashed he was ful sore,
al-thowgh An hardy man he wore,
and there drow Owt his swerd Anon,
and to hem ward faste he gan to gon ; 396
till he loses the
track.
He meets a
Sarrasin,
who tells him he
has seen a man
fighting a giant.
Nabor goes on,
and finds the
giant and Nas-
ciens both lying
exhausted,
Nasciens under-
neath.

thananne Of his hors he A-lyhte Certeyne,
 And there it fastened Anon be the Reyne,
 And on his feet Cam A gret pas
 To hem bothe þere the Melle it was. 400

Nabor goes to help him, and Nasciens keeps the giant from getting up.

and whanñe the Ieaunt sawgh On Comen there,
 with a swerd drawen In Swich A manere,
 thanne vp Arysen Anon wolde he ;
 but for Nasciens it Myhte not be, 404
 that anon knew Nabor be sight ;
 he held thanne þe Ieaunt with Al his Myht,
 that vp from hym he myhte not Aryse
 for owlt þe Ieaunt Cowde don In non wyse. 408

Nabor kills the giant,

thananne Nabor smot this Ieaunt So,
 that his hed he Clef Evene vntwo
 down Into the harde teth,
 So þat he lost bothe wit and breth. 412
 Anon sire Nasciens Ros vpe thanne,
 As lyht, as Ioyful, as ony Manne,
 and thankede God In Many Manere
 Of that socour he sente hym there. 416

an l says to Nasciens,

whanne Nabor say his lord hol & sound,
 and that he stood vpon the grownd,
 “Sire,” he seide, “God, worschepid thou be,
 That from peryl Of deth hath deliuered the. 420
 Now for all the Servise that I have ȝow do,
 hom ward Aȝen that ȝe wolden go,
 and Elles Sire In Certayn

‘Now for my service, go home again,

Non of ȝoure Meyne schal Nevere be fayn, 424
 Nethir In Ioye, nethir in Reste,
 and therfore, sire, me semeth beste,
 and also for my lady ȝoure wyf
 that lyveth In peynē, wo, and stryf,
 Ne neuere Joye may Comen In hire herte,
 but Evere to lyven In peynes smerte,
 but ȝif ȝe homward tornen agayn,
 Sertes, sire, schal she neuere be fayn ; 428

for your wife's sake.’

432

and Elles demen Alle Mosten we,
that ȝe ben ded In som hard degré."

" Now, Nabor, myn Owne swete frend,
that to me hast been bothe good and kend,—
wete thou wel, Nabor, In Certeyn,
that hom-ward schal I neuere tornen Ageyn
til I have seyn that I Come fore ;
there-fore, Nabor, preye me no more ;
For Sekir, Nabor, In this degré,
It nys non nede forto preyen me."

" No, Sire, quod Nabor, Anon tho ;
and whanne from My compeny e I gan to go,
that ȝow wenten to seken Abowte,
Eche of vs Ensurede with-owten dowte
that which of vs ȝow myhte fynde,
hom Aȝen to Rotorne be ony kynde.
and now sethen that I have ȝow fownde
heil & soun d vpon this grownde,
hom Aȝen with me scholen ȝe gon,
Certes, sire, whethir ȝe wele Oþer non."

" Now, Certes, quod Nasciens to Nabor tho,
I trowe, power hast thou non therto."

" That I have, quod Nabor to Nasciens Ageyn,
Owther Ellis we schole fynten In Certeyn."

" What, quod Nasciens to hym thanne,
I wende that thou were My Manne ;
and ȝif tho scholdest fynten with me,
Me thynketh, Nabor, it myhte not wel be."

" be my trowthe, quod Nabor, tho,
and that Sekerly Schal I do ;
For my trowthe breken I Nylle,
Only ȝowre wil to fulfille."

" Now trewely, quod Sire Nasciens,
that bataille were Of grete Offens,
and Ek Egal it Myhte not be
be non thing, as besemeth me ;

" But, Nabor, I

436

can't go home
till I have done
what I came away
for."

440

Nabor says,

444

448

' You must go
home with me,
whether you like
it or not.'

452

Nasciens says,
" You are my
man, and should
not fight with me."

456

460

464

468

Also you are
fresh, and I
weary; you are
arm'd,

and I am not."

Nabor says, he
shall go back,

and seizes his
arm.

Nasciens is so
tired and faint,

that Nabor throws
him down, and
breaks his head,

For thou art bothe fresch and lyht,
and I am A man very Of fyht ;
And Ek Armed thou art thereto,
and In non wyse nam I not so.

Therto my lige Man I vndirstond,
and ȝit I made þe knyght with myn hond ;
and therfore hand schost thou non leyn On Me,
as me now semeth, In non degre."

" I schal, quod Nabor, be my fay ;
Aȝen with me schalt þou gon this day ;
Whethir that thow wilt, Owther non,
Aȝen with me schalt thou gon."

" Nay, be the grace of god, quod Nasciens tho,
For non power that thou kanst do."

Thanne Nasciens his weye gan to take,
and faste to the Seward gan he schake ;
thanne this Nabor to-forn hym gan prese,
and of his weye there Made hym Sese,
and be the ton arm hym held ageyn,
That forthere myhte he not In Certeyn.

" A, quod Nasciens, and thow with strengthe me holde !
I trouwe þat thou be not so bolde
To letten at this tyme My Iorne
Of thing that I desire to Se."

Thanne held this Nabor so faste hym there
that he ne myhte Ascapen In non Manere,
For he was bothen feynt and wery
Of þe Bataille Of the Iawnt trewely,
so that non power he hadde hym to withstande,
So faste he held hym be the honde.

And this Felown and vntrewe man,
so sore he drowgh On his lord than,
that to the grownd he made hym to falle ;
Anon In swowneng fyl he with-alle,
and to-barst bothen vysage & his forehed,
that the blood Ran Owt In that sted ;

472

476

480

484

488

492

496

500

504

[leaf 53]

so sore he Astoned tho was
Of that fallyng In that plas.
and this veleyn ne hadde non pyte
Of his lord In non manere degré, 508
For he was ful Of schrewednesse,
Of vntrowthe, and of al wykkednesse.

Whanne Nasciens Of his swowneng Awaked was tho,
thanне this fals Nabor Cryde hym vnto, 512
'that trewly he scholde hym Slen Anon,
but ȝif homwardis he wolde gon.'
and Nasciens so woful was tho
For tweyne thynges with-Owten Mo :
On, for that he wolde him ledyn Ageyn,
which Aȝens his wille was pleyn ;
And ȝif that Aȝen he tornede so,
thanне his Comandement mylhte he not do. 520
quod Nasciens, "and thou wilt, þou mylht me sle,
For Aȝen wile I not In non degré."
"Certeynly," quod this Nabor tho,
"And but thow wilt, I schal the slo. 524
For now Onlyche alle thy Meyne,
For the maken sorwe and pyte ;
and Ek thy frendis Everichon,
For the they maken passing Mon. 528
And therfore now, so god helpe Me,
but ȝif thow wilt Comen, I schal slen the."
"Sle me," quod Nasciens, "thanне In this sted,
and I wele forȝeven the my ded." 532

Thanne this Nabor drowh his swerd ful hastily,
And gan it holden there vp An hy, 536
For to han Cloven his hed In sondir,
Where-Offen Sire Nasciens hadde wondir.
and whanne Nasciens say þe swerd An hy,
he left vpe his hond to God almyghty,
and seide, "lord, save me thou here
From this false thevis powere." 540

and says he will
kill him, if he
won't go home.

Nasciens says he
may kill him, but
he will not go
back.

Nabor lifts his
sword,

when Nasciens
prays for help,

and Nabor falls dead.

And Anon as he hadde Mad his preyere
this Nabor Anon ded fyl down there,
and his swerd Ryht In his hond,
as the storye vs doth to vndirstond.

544

Nasciens is both glad and sorry.

Whanne Nasciens beheld that Merveil there,
bothe sory and glad he was In his Manere :
Glad, for he was asckaped so ;
And Ek sory, for his deth tho ;
For In his herte he demed ful sore
That his sowle ne was but lore.

548

Then a great company of people comes to him,

thanne loked Nasciens toward the see,
And beheld where Cam a gret Compeyne
On hors bak faste prekyng ;
and to hym wardis they weren Comenge ;
And al abowtes he loked hym therc,
where he myhte hym hyden In Ony Manere ;
for gret drede thanne hadde he tho,
that Aȝen with hem scholde he go.
And whiles he lokede where hym to hyde,
vpon him they Comen In that tyde ;
and gret ioye they maden Everichon
whanne they here lord syen there gon.

552

his vassals and good men.

For his lige Men weren they Echon,
That hym sowhten there anon ;
and Of his a Castel hadden In kepyng,
and goode men they weren, and trewe lovengc ;
And also newe Cristened weren they alle
For love of Nasciens, so gan befallc.
and whanne that Ech Of hem say Oþer,
they Ioyed to-gederis as Brother and brothire ;
and for the gret love that was hem betwene,
Ful Often they kysten al be-dene.

556

564

568

The Lord of Tarabel asks, how Nabor came by his death ?

This lord that was Of tarabel
Axede Of Nasciens Everydel
' how that Nabor so was ded,
that toforn hem lay in that sted.'

576

Thanne Nasciens took hym On side Anon,
and tolde hym Onliche how it gan gon,
and how that he wolde han hym Slayn :
“but oure lord it nolde suffren In Certayn,
but swich veniaunce took As ȝe mown se,
and thus ded is he In this degré ;
wheche forthenketh me ful sore,
and Operwise goddis wille it wore : 580
For I telle ȝow myn Entent,
It is good to kepen goddes commaundement.”

“Now, trewly,” quod this lord of Tarabel,
“Me Semeth this veniawnce to hym Cam wel,
For, Ma fey, wers ne myhte be not do
Thanne to his lige to werken so ;
and forto Slen his owne lord,
Therto myhte I Neuere Acord.” 588
And whiles they stoden thus In fere,
And talked to-gedere Of this Matere,
A vois betwenes hem herden they there,
that thus there seide In this Manere,
“A, thou Man Of Tarabel !
Enemy to Crist ! þat knowest þou wel ;
And fals Cristene Man Ek therto !
For thou thyn Owne fadir didest slo. 592
Why demest thou this Man here
Wers than thy self In Ony Manere ?
For thou wost haven thy Fadris lond,
thou hym slowh, I do the vndirstond.
therefore gret veniaunce schal Comen to the,
that Al the world therby war schal be.” 600
And Anon as this vois was gon,
the wedir gan chongen Riht Anon,
and so dirk Amonges hem it be-cam to be,
That non Of hem ne Myhte Othere se.
thanne Amonges hem Cam A strok Of thondir,
Where-Offen the peple hadde [so] gret wondir 604
Nasciens tells him,
and the lord of Tarabel thinks it served Nabor right,
for wanting to kill his master Nasciens.
Then comes a voice reminding the lord of Tarabel
how he killed his own father, so that he was no better than Nabor, and should also be punisht.

A thunder bolt comes.

that to the Erthe they llen Echon,
 that vpon here feet myhte stonden neuer on,
 but lyen As thow they hadden ben dede,
 Everychon In that Stede. 616

and kills the lord
of Tarabel.

and whanne that they Of here swowneng Awook,
 Of here lord thanne kepe they took ;
 and fownden where that he ded lay,
 as Alle that Meyne there it say, 620
 Smeten to the ded with that thondir ;
 and so as he stank, it was gret wondir :
 For there Mihte no man hym Comen Ny,
 So fowle he stank there Certeynly. 624

All his people
lament.

And whanne this Meyne sawhe that it was so,
 They Cryden, & Maden ful Mochel wo,
 lementacioun, and gret weylyng,
 that A Myle Me Myhte heren here Morneng. 628

A religious man
comes,

And, whiles they Maden this lementacioun,
 To hem þere cam A man of Religioun ;
 And al whit was his vesture,
 that he Inne Cam, I the ensure. 632
 and whanne he say Nasciens there,
 As a sory man, and In gret fere,
 and, for best he knew Nasciens tho,
 anon to hym gan he to go, 636

and hears all about
it from Nasciens,

And Axede Of Nasciens Everydel
 How that Aventure there befel.
 thanne Nasciens Certefyed hym Anon
 Al the Mater, ho it was doon. 640
 “Forsothe,” quod this good Man,
 “this is A Merveillous Mater than,
 For Of swich another Neuere I herde,
 Sethen I Cam Into Middelerde ! 644
 Now god On here sowles Mercy have,
 and his wille be hem to save.”

who asks, what
he shall do with
the bodies (of the

“Now, goode sire,” quod Nasciens tho,
 “that Cowncelyl þe wolden þeven me vnto, 648

whethir In holy Erthe here bodyes to grave,
Owthir in Other place to Maken hem save."

giant, Nabor,
and the lord of
Tarabel?

"I schal ȝow seyn," quod this good Man,
"Swich Conseyl as I therto Can.

652 The good man
advises him to
bury them to-
gether,

ȝe knownen it Cam be goddes veniaunce ;
therfore were it good that this chaunce
thorwgh-Owt al the world were knowe,
bothe Amongis hye & lowe ;

656

that Ensample therby they mown take,
Eche man from wikkednesse to Aslak.
And therefore here, be my Cownsaylle,
we scholen hem beryen with-Owten faille ;

660

And wryten vppon here bodyes here

In what Manere that ded they were ;

So that Evere In Remembrawnce

with a memorial
of their fate, to
warn other people.

May be knownen here Mischaunce

the bettere to Every Cristene Man

That the lettres Reden wel Can :

And thus me semeth best þat ȝe do,"

quod this goodman to Nasciens tho.

668

Thanne Answerid Sire Nasciens þere Anon,
and seide, " seker, it scholde be don."

thannte Clepide forth Sire Nasciens there,

the Meyne þat with the lord of tarabel were,

672

" Now, lordynges, I preye ȝow Everichon
that these Bodyes Into the Erthe ȝe don ;

Naselens orders
them to be buried,

On body Of this [side] Of the weye,

Anoþer On þe toþer side that ȝe leye ;

676

and Amyddes hem bothe this Ieawnt,

that here with me bataille gan hawnt.

and whanne In the Erthe ȝe han hem do,

To Beyllyc, My Castel, that ȝe go,

680

and sey to Flegentyne, My dwchesse,

that for me sche make non distresse ;

but that sche do here forto Make

Thre tombes for these Mennes sake ;

and sends to
Flegentyne

684 to build three
tombs over them,

And On Every tombe let hire don write
 Swich Mater As ȝe han herd vs Endite,
 that A Remembraunce it Mote be
 To Alle the Men Of Cristyente."

688

which is done,

They seiden his Comandement scholde be do ;
 and these bodyes Into the Erthe they putten tho,
 With Many Teres And sore Wepynge,
 and all Nyht weren they there dwellynge.

692

with much weeping.

CHAPTER XXXIX.

OF NASCIENS'S FURTHER ADVENTURES, AND HIS
GENEALOGY.

Nasciens rides off to the sea (p. 85). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 85-6); he tries to, but the ship keeps running away (p. 86), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 86). Then he has a vision : A good man tells him that Celidoyne is in the Land Promist to him, and that he, Nasciens, shall never return to his own country (p. 87-8). Nasciens asks who shall be the last of his line, and is given "a lyttel wryt," to tell him all about it (p. 89). Then Celidoyne appears to him, with Nine Kings, of whom one is feeble and poor (p. 89), and another like a lion, and all kneel to Celidoyne (p. 90). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus ; 2. Nasciens ; 3. Elyan the grete (or Alains li gros) ; 4. Ysayes ; 5. Jonaanz ; 6. Lawnceloz ; 7. Baus ; 8. Lawnce-lot (p. 90-1), like a hound ; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 91-2). Nasciens awakes rejoicing; reads his Rolette all day (p. 92-3), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 93-4). He prays to God to explain this, and a ship comes close to his (p. 94-5), with, seemingly, no one in it. But he boards the new ship, and finds an old man thereto (p. 95), who rather snubs him at first for disturbing him (p. 95), and afterwards for wanting to pry into God's secrets, like a great fool (p. 97); but at last explains that the lion typifies a wise man of good life (p. 98-9), and the dog a sinner (p. 99); and the flood, as it was thick at the outset, a man begotten of fornication; and as it was clear in the middle, the virgin knight of greatest

prowess and grace that ever lived (p. 99-100). The good man then vanishes, and Nasciens thanks God for his tidings (p. 100).

Thanne Nasciens Anon, with-Owten dowte,
Chos the beste hors Of that Rowte,
And Into the Sadel he sprang Anon,
and hastede Faste that he were gon,
and told hem of the Iewnt Every del,
In what Manere & how it befel :
whiche that the storye not telleth here,
but here-Aftir it schal schewen zow more Clere.

Nasciens takes
horse,

4 and goes away.

8

Thanne whanne On horsbak that he was set,
his weye he took, and non lengere ne let ;
but Al so faste As the hors myhte gon,
Towardis the se he wente Anon,
Whedir as he cam be the spring of day,
And A fair schipe anon there he say ;
The same schipe it was In Certeynte
where-Inne to fore tymes he hadde be,
that the bed and the swerd Inne þere was,
wich that him thowhte a delitable plas.
And to-forn that schip sawh he
The fairest damysele that myhte be,
and the beste Arayed In vesture
that Evere he say, I the Ensure.

12 He reaches the
sea,

and sees the
same ship he had
been in before.

16

And whanne she say Nasciens Comen there,
Anon sche hym grette with fair Chere,
and vp aȝens hym gan to stonde,
& to hym forto speke gan sche fonde,
and seide, " Welcome, thou goddis knyght,
The beste that Euere was In Ony fyht !
Ha ! Gentyl knyght, I preye the nowe,
For the feith that thou to þi lord dost owe,
That On thing thou wost don for me
which shal the not Costen In non degre."
" Gladliche, quod sire Nasciens tho,
If it lye In My powere for to do."

20 He meets a fair
damsel,

24

28

who asks him to
do her a favour.

32

"That mytest þou, quod this damysele, Anon Ryht,
ȝif that thou be A gentyl knyht." 36

Nasciens
promises to do
it if he can,

and she asks him
to carry her into
the ship.

"Telle me thanne, quod Nasciens Anon,
and to my power I schal it don."

"Gladly, quod sche, and thou woldest it do.
Into this schipe wold I go,"

And I ne may Entren for werynesse ;
For travaille and for gret distresse ;
therfore Into þe schipe thow wost me bere ;
now, gentil knyht, I preye the here." 44

"That gladly schal I do, quod the knyht,
and It lye In my powere and Myht."

He takes her in
his arms, and goes
towards it,

but the ship goes
away,

And In his Armes he took hire tho,
and toward the Schipe gan he go.

48

& Whanne that Inne he wolde han gon,
the schipe from londe it wente Anon ;
and Evere the fastere to the schipe he wente,
The ferthere it was to his Entente. 52

Where-offen he Merveilled ful gretly,
& left that damysele Adown Anon In hy ;
and merveilled Mochel Of that thing
that it so ferde In his werkynge. 56

for so sore Abasched was he tho,
That he ne wyste what forto do ;

and on his making
the sign of the
cross,

and left vp Anon his Ryht hond,
and the signe of the Cros Made, I vndirstond.

60

and whanne he hadde don In this Manere,
Abowtes hym faste lokede he there,
and sawh hire chonge with-Owten Misso
hire forme Into A schrewes liknesse,
lik as sche was In Certeinte,
A fowl fend in alle degre.

the damsel turns
into a foul fiend.

And whanne he gan þis beholde,
Ful faste his herte gan to Colde,
and blessed hym Evere lengere the More,
So that Of hire he was bascht ful sore.

64

"Ha ! thou fals traytour, goddis Enemy,
Me wost thou han deceyved falsly
In the forme Of A womman here,
and art A fowl devel In Eche Manere !
but, fals thief, it schal not be :
for to god and holy chirche I betake me."
and thus he betook hym to god Anon,
and Into the Schipe he gan to gon.

72

76

Nasciens gets
into the ship.

Whanne Into the Schipe I-Entred he was,
he loked abowtes hym In that plas.
there non thing Elles Cowde he se,
but Only his hors, in non degré ;
but An Orible Noise there he herde,
For, lyk As helles Mowth it Ferde.
And as develis they ferdan Echon—
and that wiste he ful wel Anon—
that weren Abowtes him forto take ;
but Evere On hym the Cros gan he make,
and his preyeris he gan forto seye,
And Ek his Orysounis thanne ful tentyflye.
and as he Made thanne his preyere,
down In Sleepyng Fyl he there ;
what for drede, and what for travaille,
There slept he with-Owten faille :
For ful A gret nede he hadde therto,
that hadde I-ben In swich travaille and wo.

80

84 He hears a
horrible noise of
fiends,

[leaf 54]

88 but makes the
sign of the cross,
says his prayers,

92 and goes to sleep.

96

He has a vision
of a man,

100

Anon as he On slepe there was,
A viciown ther Cam him to, be goddis gras ;
him thowhte he saw A man I-Clothid in Red,
that to forn hym stood In that Sted.
And Nasciens him Axede Anon Ryht there
What he was, In fair Manere.
he Seyde, "I am Swich A man,
that what thou hast don, tellen I Can ;
and Ek what the is forto Come
I Can the tellen, Al and Some."

104 who can tell him
the past and
future.

Nasciens asks
where Celidoyne
is.

He is in the
pronist land,

with Joseph and
his company.

Nasciens is never
to go back to his
own country,

nor the ship
either,

till the holy Graal
comes.

Thanne Axede hym Nasciens Riht Anone,

“Where that was Celidoyne his sone.”

108

he seide, “that he was In the same lond
that hym was promysed to, I vndirstond,
Ferto Eneresen and Multeplyc.”

“A, quod Nasciens, ho is there In his Compenye?”

“In his Compenye hath he there

Them that Maken hym Ryht gret Chere.

And Amonges hem Is be holden A lord,

I sey the, Nasciens, at On word.”

116

Thanne Axede Nasciens Of hym Eftstone

“Whedyr that Iosephe and Iosephes weren gone,

and tho þat with hym wente Owt of Sarras,

and owt of Manye Anothyr plas.”

120

thanне answerid this goodman Anon,

“that Iosep Ouer the see was gon,

with-Owten Ony schipe vppon that See,

Into Another lond, where that he

124

and Alle hise scholen there dwelle,

that Contre with newe peple to fulfille

whiche that is grauntyd to ȝow, and hem

that hym with komen Owt Ierusalem.”

128

“Ha, goode Sire, quod Nasciens tho,

Sethen ȝe knownen what is to do,

Wolde ȝe tellen me On thing In Certein :

ȝif Evere to Myn Owne Contre to gon Ageyn.”

132

thanне Answerid this good Mon tho,

“Into thin Owne Contre schalt thou neuere go

but ȝif it be Onlych In dremeng;

tak thou this for a sykyr Tydynge.

136

Neþer this vessel never the Mo

Into thi Contre ne schal not go,

but hire stille dwellen In this Contre,

Tyl that Of Sarras al the Meyne,

140

And with hem that vessel to bryngen hol and Al,

Wheeche that kepten the saint Graal.

and Aforne that tyme, In Certein,
This ylke Schipe schal not gon heyn. 144

and ȝit thedir it is In alle degré
thro hundred ȝer, As I telle it the.”

“ Ha ! goode Sire, quod Nascien thanne,
Of my lygne ho schal ben the laste Manne ? ” 148

“ that schalt thou weten Ryht hastely,
To the I-schewed ful Openly.” [tarienge,
Thanne paste forth this good man with-Owten
and lefte there Nasciens ful sore Slepynge ; 152

as A man that sore fortravaylled was,
[he] lay Styll Slepynge In that plas.
ȝit thowhte Aȝen Sire Nasciens tho,
that Aȝen this goodman to hym Cam to,
and that A lytel wryt he hym browlite,
and In his hond it putte, as he him thowhte,
& seide, “ behold now this Scripture here,
Thanne Of thy lyne thou schalt here, 160
but not Of hem that thou ferst Come,
For Otherwise Schalt thou knownen the dome ;
For it is Of hem that Of the Comen schal,
as this wryt schal Schewen the Al.” 164

Thanne with this he partyd Away.

thus sone him thouhte that Celidoyne he say,
and with him broughte On aftyr Anothir,
Nyne persones vpon A foþir. 168

and In the gyse Of kynges they were,
Alle Sawf the heyhtthe In his Manere,—
and he lik the kynde Of An hownd was,
For diuers Skelis In that plas.

Therto he was so feble & so pore,
that non power he ne hadde to stonden thore.
The ferste to Celidoine knelide tho,
the second, þe thridde, þe fourthe diden al so ; 176

the fylfthe, þe Sixthe, the Seventhe Ek,
to hym they knelyd ful lowly & Mek ;

Nasciens asks
who shall be the
last of his line.

156 The man brings
him a little letter,

which will show
him those that
shall follow him.

Then Celidoyne
appears,

168 with nine people,
all like kings,
but the eighth,
who is like a
hound,

172 and weak and
feeble.

and the heytthe and the Ninthe, In here dregre,
thus Alle to Celidoyne kneleden hee. 180

*They all kneel to
Celidoyne : one
is like a lion,*

Of whiche On was In forme of A lyown,
but that On his hed he ne hadde non Corown.
Whanne that out of this World scholde he go,—
Al this him thowhte Sire Nasciens tho,— 184

*and all the world
regrets him when
he dies.*

and that alle the world to him gan Complayne ;
Al thus demyd Nasciens In Certeyne :
whiles On slepe In the Schipe he lay,
Al this him thowghte verrayly he say. 188

thanane Abowtes the Our of Noon,
Nasciens awakes, Sire Nasciens gan waken there Anon,
finds the writing, where as he Anon Redely the writ þere fonde,
Ful faire I-Closed there In his honde, 192
whiche the goodman dyde him take ;
Redely he it fonde whanne he gan wake.
than Whanne Redelich he gan it be-holde,
þanne ioyede he In his herte Manie folde,
And wiste wel that Fable was it non 196
whanne he say the writ In his hond I-don ;
and thankyd his god with herte & Mende,
that to hym he wolde ben so hende,
hym Alle swiche thinges forto schewe
In demonstraunce vppon A rewe ;
For wel he wiste be goddes wille was it do,
Al that thing that he sawgh tho. 204

and gives thanks
to God.

Thanne Opened he that wryt Anon,
And Many Merveilles þere behelde he son,
that In Ebrw I-wreten weren there,
and in lattyn, In dyvers Manere ; 208
And Openly it Tolde of goddis knyltes,
& of his Ministres Anon there Ryltes.
The ferst, that Nasciens scholde be,
the Seconde, Celidoyne, as I telle the. 212
*His descendants
shall be*

Celidoyne,
“and the ferste that of Celidoyne schal isswe,
schal ben A kyng ful good and trewe :

*the genealogie
Of Nasci[ens].*

hos Name schal be kyng Narpus,
A ful worthy knyht, and an Awntrvs. 216
the secund, Nasciens schal ben his Name,
A worthy knyht, and of good fame.
the thridde, Elyen the grete, scholen they Calle,
A worthy man amonges hem alle,
and therto Religows Of lyf,
And Corowne schal beren *with-Owten stryf*.
The fowrthe, Ysayes, Clepid schal be ;
The fyfthe Ionaanz, as ȝe mown se,
that schal ben A knyht good & hardy,
and holy chirche vp to beren stedfastly.
the Sixthe, lawnceloz, Inamed ful ryht,
A worthy man, & Mochel Of Myht, 228
And therto I-Crowned schal he be
In Erthe and In hevene ful Sekerle ;
For In hym herberwed bothe there is
bothe pyte & Charite *with-Owten Mys.*
the seventhe, Bavs, scholen we Clepe ;
& of him schal Comen *with-Owten lette*
The Eyhtthe, [that] schal ben lawncelot In Certayne,
whiche that suffren schal both travaylle and payne 236
More thanne Ony toforn hym han I-do,
Owther Aftyr hym Scholen Comen Also.
This the kynde Of An hownd schal have,
Tyl at his laste Ende to Maken him save. 240
who is like a dog,
till he mends his
life.

Of hym Schal the Nynthe thanne Come,
that is likned to a flood al & some,
that Trowbled As A kanel schal be,
and thikke atte Begynneng, I telle it the ;
but In the Midwardis It sehal be More Cler
than to-forn it is In alle Manere ; 244
And in the Ende, and thou wilt knowe,
A hundred fold dowble, vpon a Rowe,
More fairere, More Cleer, & More swete,
thanne In Ony place to-forn, I the behete ;
His son is like a
muddy stream at
first,

but clear and
sweet afterwards,

and his name is
Galath.

He is to finish
the adventures of
that land,

and is to be full
of all goodness
and chivalry.

When Nasciens
awakes, he weeps
for joy at the
tidings,

and so swete to drynken It is¹ Also,
that wondir it is to wetene withowten Mo;

So that A Man thynketh ful trewele
that fulfilde Of þe swetnesse may he not be.

and In that flood schal I bathen Me

From top to the too ful Sekerle ;
and this same Man schal ben A kyng,

And his Name Galath In vndirstondyng.

For he schal passen Of Bownte

Alle that Evere to-forn hym han be,

Oper alle that Evere scholen hym sewe,
he schal hem passen : hold me for trewe.

this Man schal Enden alle Aventure

In that lond, I the here Ensure,

and Aftir my wil he schal it do,
thus I the telle with-Owten Mo."

Al this was wreten In thike lyveret,

the wheche In Nasciens hond was set.

and whanne he hadde loked Everydel,

From Ende to Ende as Cowde ful wel,

and beheld the Ende Of his lyne,

and whiche that to hym scholde propyne

Aftyr the Schewyng Of this good Man,

he hit beholdeth lik as he Can ;

And that Galaaz it scholde be,

Ful Of Meknesse and of bownte,

Of knyhthod & of Chevalrye,

Of Conqwest and Of Victorey ;

"and this Man the Ende of thy lyne schal be,
as I the telle ful Certeynle."

thanне for Ioye Gan he to wepe,

whanne lie was Awaked Of his slepe,

and thankyd God with good Creawnee,

For schewyng to hym of þat demonstraunce ;

For gret Ioye he hadde to be-holde

the wryt In his hond ful Manyfolde ;

[¹ MS. *it*]

252

256

260

264

268

272

276

280

284

and there it to be-holde was his Entent,
whiles the day with hym was present, 288
 Fore Of Alle day he ne Myhte hym Restreyne
but that writ to behoden In certeyne ; and studies all
For gladdere he was Of that Sylte day the writing
Thanne Alle the world to han had In his Myhte, 292
 Of that Ilke same prophesye
whiche that hym was schewed sekerlye ;
 For he wiste wel with-Owten dowte
that it scholde be trewe Al Abowte, 296
 lyk as he Fond in that Rolette, of the little roll,
whiche that In his hond was sette.

And whanne so longe he hadde loked there On,
 Tyl that the day was Al A-gon, 300
 that he Cowde knownen non lettrewre,
 So dirk it was, I the Ensure ; till it gets dark.
 and whanne that lettture Cowde he knownen non,
 Into his Bosom he it putte Anon, 304
 And Aȝens his brest he gan it to leye
with Al His Mynde ful Enterelye ; He puts the writ-
ing in his breast,
 And as Faste he gan that writ to hym folde,
 as the Child of the Modir doth to þe pappes holde 308
 bothe for pyte and Ek for love,
 thus dyde he for the good lord above.
 Thanne gan he his preyeris forto seye,
 and ek his Orysouns ful devoutlye, 312
 ' that god of his Mercy & pyte
 In his Servise Meynteyned to be,
 as the fadir wil kepen the sone,
 So me, good lord, bringe to thy wone.' 316
 and prays to be
kept in God's
service.

And whanne he hadde mad his preyere,
 To the Schippes bord gau he go there ;
 and al that leve longe Nyht
 Into the Se he loked forth Ryht, 320
 where that he fyl In a gret thowht,
 whiche from hym ne myhte askapen nowlht,
 He thinks all the
live-long night
over his vision,

be Encheson þat the Eyhtthe of his lyne there
 Scholde ben Chonged In Swich Manere, 324

and the hound,
 As to the forme Of An hownd
 whiche that goth vpon the grownd,
 and the tothere the forme Of A lyown,
 "this is to Me Ryht A Wondir Avyciown." 328

the lion,
 and ȝit gan he to thynken More
 why the nynthe to A lyown was not likned thore,
 but to A flood that In begynneng was
 Trowble and thikke In Every plas, 332

and In the Endyng bothe Cler & swete,
 For to Every mannys drynkeng it was Mete.
 vpon the wheche ful sore he thowhte,
 and Into gret pe[n]sifnesse þere it hym browhte, 336

that Of al Nyht non Sleepe he ne slepte,
 but Evere his writ ful wel he kepte ;
 and Al Nyht he lokede Into the se
 vpon the Schippes bord ful Certeinle. 340

When the day
 returns,
 thanne whanne he say the day to Sprynge,
 To hym it was a Loyful tydynge ;
 Thanne vp his hondis he gan to holde,
 and thankid his lord ful Manyfolde, 344

Nasciens prays
 that these things
 may be explaind
 to him.

and preide to god, In his Manere,
 'Of Certeyn thinges hym wisse & lere,
 whiche that his herte desireth gretly
 It forto knownen more Openly, 348

why that On Of his lyne scholde be
 likned to An hownd,' "this Merveillich me,
 and A nothir to a flood
 whiche atte begynneng is trowble, I vndirstood, 352

and In the Endyng so swete it is
 and so Merveillous, with-Owten Mis :
 þerfore at Ese schal I neuere be
 tyl that here-Offen I knowe þe Certeynte." 356

Whanne thus his preyere he hadde I-do,
 Aȝen the wryt he took him vnto,

and there-Onne faste he loked Anon
 that Alle his lust was Awey gon ; 360
 For nethir to drinken ne to Ete
 hadde he non lust, wel \exists e wete ;
 but Evere to loken vpon his wryt,
 that was β^e moste thing Of his delyt. 364 He studies the writing again.

and whanne it drowh to-ward the Noon,
 Est Into the Se he lokede Anon,
 and say A schipe Come seyleng faste
 Towardis hym In ful gret haste ; 368 A ship comes to him,
 and Atte laste it Aproched so Ny,
 tyl bord On bord they weren sekerly.
 and thanne ful faste beheld he there
 Both vp & down In his Manere,
 and non lyves body there-Inne he say ;
 but Euer he supposede as he lay,
 that with-Owten Man ne was it nowht
 that thike schipe there to hym browht ; 376
 so that his Owne schipe forsook he Anon,
 and Into the tothir he gan forto gon,
 and loked Abowtes In Every Corner
 \exists if Ony man he [myht] fynden there. 380

And Atte laste A man there he fond,
 as this storye doth \exists ow forto vndirstond,
 whiche was Ryht An Old Man,
 that Governour Of thike schip was than ; 384 [leaf 55]
 whiche Man lay there In Restyng
 In manere As though he were In Slepyng.
 and whanne that Nasciens Δ hym gan gon,
 Vpe he Caste his Eyen there anon ; 388
 "What sekest thou, quod this good man, here ?"
 "A, sire, I wolde witen \exists if that On slepe \exists e were."
 "What is that to the ?" quod this good Man,
 "Wheper I slepe Or wake," quod he to Nasciens than ; who is cross at being waked, but
 "For this is not the ferste Owr 393
 That thou hast don Me moche more langour ;

presently forgives Nasciens but this schal I now forȝeven it the ;
be war Eftsones thou greve not Me." 396

"A, swete sire, Anon quod Nasciens tho,
. In what place haue I owht ȝow misdo ?
Siker, and I it wiste In Ony degré,
gret Amendis wolde I Maken the ;
after myn symple powere Certein,
ȝow, sire, Agreen I wolde ful pleyn." 400

"Wel, quod this good man that was present,
Of thy good wille I holde in Contempt." 404
thanne this good man Refreyned hym tho,
'whens he was, & whedir he wolde go ?'
And Nasciens hym tolde al the veryte
Of his trowble and his Adversite. 408

And whanne Nasciens hadde told hym Al this,
thanne Axede he Of hym with-Owten Mys,
'Of what Contre that he was.'
the goodman him answered In that plas, 412

He is of a country where Nasciens shall never go,
"I am Of swich a Contre
that thou neuere Inne Come sekerle,
ne Neuere ne schalt in non Manere
whiles that thou lyvest here. 416

and bids the latter understand his writing.
"that schal I, quod Nasciens, with good wille,
For þat myn herte wel mochel falleth vntylle ;
For whiles that I there-Onne don thinke
I ne have non lust nefer to Eten ne drynke.
but Of ij thinges fayn wold I knowe
(ȝif I Myhte with-Inne A throwe,) 420
whiche Myn herte myhte gretly Ese,
And I wiste ȝow Not to myspese ;"
and tolde the goodman Every del,
lik as vpon his herte it lay ful wel. 424

and tells the old man his diffi-culties.
Anon this good man beheld him tho,
and seide, "sire Nasciens, what thenkest þou do 428

For to knowen thy lordis prevyte,
which In non wyse ne scholde be. 432
 For he is a gret fool with-Owten les,
that desireth to knowen his lordis secretes
More thanne he Owhte forto do :
be war, sire Nasciens, do þou not so." 436
 " Now trewely, Sire, quod Nasciens Ageyn,
þe sein ful soth, Sire, In Certein."
 " For this Cause syre Nasciens, I telle it the,
that the wysere Evere scholdest thou be,
and Also no More to ben so vnkonneng
Of thy lordis secretes to han knoweng ;
Sethen that god Of his gret pete,
Of his specyal grace and debonewryte, 444
 Hath the schewed be demonstraunce
Of alle the lynes Every chawnche,
how they scholen happe, and what to be ;
and ȝit me thinketh it pleseth not the,
but Evere desirest from day to day
hit forto knowen More verray,
whiche that Non thing Oweth to the,
Sethen that thou art Erthly & Mortalite. 452
 Wherfore it May Neuere schewed be
To non dedly Man In non Manere degré,
but ȝif it be Only be Revelaciown
thorwgh the holigost In publicaciowun. 456
 " Behold how Owre lord In Alle Manere
Of his grete godnesse hath schewed þe here
As Mochel as Eny Creature Cowde devise !
and ȝit kanst þou not leven In Non Maner wyse, 460
but Evere forto Enqweren More & More.
be war lest it greve the ful sore ;
For there-by Myhtest thow Ryht wel sone
Geten his haterede, And that Anone." 464
 Whanne Nasciens vndirstood Al this Resoun,
thanne knew he wel be his Owne Euchesoun
 The man says, He
is a great fool
who tries to pry
into his Lord's
secrets.
 The old man
warns Nasciens
not to
 seek to know
more than he has
been told,
 which is much
more than is usual,
 else he may rouse
God's anger.

that he was A synnere ful grette,
and that Of his Synne he ne Cowde not lete ; 468
and to the goodman Seide In this Manere,

Nasciens acknowledges his sin,

“ Now, good Sere, haueth me Excused here,
For it Nis non Merveille Of Myn Axynge 472
In that I am A synnere In Alle thyngē ;
and wot Neuere what I Axen Schal
that scholde me Availle, partye and Al ;
and knoweth wel þat synneres In Al degré
knownen not what they Axen Certeynle, 476
Nethir Aftyr God neþer aftyr Resown ;
therfore haueth me now In Excusacioun.”

and prays to be excused.

“ Wherfore, quod the goode man thanne,
desirest thou to knownen the lyne Of Manne 480
that Scholen fallen Of thy degré,
thowgh likenesse Of an hownd þat it be,
and the Nynthe I-lykned to a flood,
lyk as here-to-fore thou vndirstood ? ” 484

“ Sire, and I knew this, quod Nasciens tho,
thanne Al my sorwe were Clene Ago.”

Then the old man tells him,

“ ȝe, quod this goodman to hym Ageyn,
Thanne schal I the it tellen In Certeyn. 488

that his ninth descendant signified by the lion¹ shall be good and faithful;

[¹ See Fr. p. 99, ‘*Li nuevimes qui . . . pierdoit sa forme, et reuenoit en forme de lion.’*]

“ Thyke that Of the lyown han Sygnefyaunce,
loke that thou take it In ful Remembrawnce—
and Ek of Owre lordis Owne Schewyng,—
that they Scholen ben good In here leveng, 492
And Of feyth bothe pyler and fundement,
and þerto Of Clene lyf In al here Entent.
& for Of Clene lyf that they scholen be,

The lyown they signifie In Eche degré 496
Be Manye Resowns, As I schal the Schewe :
herkene hem now, here vppon A rowe.
For lyk As the lyown Ouer Alle Other bestes

and as the lion reigns over the other beasts,

so does the wise man over sinners.

Is chef lord, and þerto hath alle his hestes, 500
and putteth hem vndir his Subiecciuon,
Riht so doth the wyse Man be alle Manere Of Resoun,—

he wil not In synne lyhtly falle,
 thowghe þat be Entysment the devel to hym Calle, 504
 and ȝif it happe as be Mys-Aventure
 that In dedly synne he falle, I the enswre,
 ȝit he hopeth Into the Otterest degré
 thorwgh Celastial thinges saved forto be ; 508
 and that be the holigostes Myht
 From synne to kepen hym bothe day and nyght ;
 And be Goddis Myht thens Owt to A-Ryse,
 lyk as the lyown of Alle bestes hath the prýse : 512
 and thus the goode Man doth hym Restreyne
 Every day from Synne Certeyne
 thorwgh his strengthe and thorwgh his Myht,
 Of the holygost, I telle the ful Ryht. 516

“ The tothir that to an hownd I-lykned Is,
 Signefyeth A Synnere with-Owten Mys,
 that for hunger Renneth to his vyawnde,—
 as I do the now forto vndirstonde,— 520

So doth the Synnere thorwgh temptaciowun .
 Of the develys quentyse and ymagynaciown,
 that In synne whanne he is falle,
 Evere the devel to hym doth Calle, 524
 That he ne hath non strenkthe to Ryse
 lyk as the lyown hath, In non wyse ;
 For, And he witte how fowl Synne were,
 and how bytter In Eche Manere,
 and what bytternesse that is there-Inne,
 I trowe that he wolde beleven Of synne ;
 For thanne scholde he knownen Eche Del
 The fylthnesse of Alle Synnes ful wel.
 lo, thus to A flood¹ and to A lyown
 thy ligne is lykned be good Resoun.

“ And how the Nynthe is likned Certeynle
 To A gret Flood,—here hast thou now se,
 that In the begynneng trouble & thikke it is,
 and swete In the Endeng with-Owten Mys.

If he falls into sin
 he hopes to be
 restored by the
 Holy Spirit.

The eighth de-
 scendant, Laun-
 celot, typified by
 the hound (p. 89,
 91), signifies a
 sinner, who

has no strength
 to rise or to know
 how foul sin is,

[¹ ? hownd. But Galahad, Nas- ciens's ninth descendant, was 1. a flood, 2. a lion : see p. 98.]

Nasciens's ninth
 descendant (Ga-
 lath or Galahad,
 p. 91-2) is like a
 troubled stream,

*because he was
born in deadly sin,*

“ Be enchosown that the flood trowbled schal be,
and thikke atte begynneng In Alle degré, 540
It is for he was begeten In Synne,
be Engendrwre, nethir More ne Mynne ;
and that Mulyer not born he was,
but be lust Of lecherye In Certeine plas ; 544
and not be holy Chirches ymagynacioun,
but Onlyche be fowl fornycaciowun,
and In Othir dedly Synne Also ;
therfore his birthe In begynneng, foul it is, lo, 548
and trowbled As Is a thykke Revere.

*but will grow up a
wise man, full of
prowess,*

“ but as In the Midwardis, vndirstonde þou here,
that whanne he Cam to his Middyl Age,
he wax A man bothe sad and Sage, 552
and ful Of prowesse and Chevalrye,
Therto Myhty man, Strong and hardye.
That is ȝit now More for to seyn :
Of Chevalrye he schal passen Alle his fadris pleyn, 556
bothe of Erthly prowesse,
Of bownte, and Of alle godnesse.

*and be a virgin all
his life, and end*

For a virgyne Evere schal he be
alle dayes Of his lyve Certeinle ; 560
And the Ende Of him More Merveillous schal be
thanне Of Ony Oþer Man Certeynle ;
For Of Condiscions he schal han non pere
Of non Erthly Man lyvenge here. 564
For he A More gracious Man schal ben
thanне Evere was Ony Of his stren.
Now have I told the Al the hole decent
Of Alle thy lyne, Sire, verament.” 568

*Then the old man
disappears.*

And whanne these wordes he hadde I-told,
Nasciens faste gon to be-hold,
And he ne wyste In non degré
where this Man becam Certeynle. 572
And whanne Nasciens sawgh al this,
thanне thanked he þe kyng Of blys,

and wiste wel þat it was goddis Ordinaunce
 that him sente Swich manere of chaunce, 576
 and þat he hadde verray knowengen
 Of that he was to fore In stodyenge.

Now scholen we tornen here Owre storye,
 and to Flegentyn, Nasciens wyf, scholen we hye. 580 The story goes
back to Flegen-
tyne.

CHAPTER XL.

OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE THREE TOMBS BUILT AND CARVED.¹

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 102); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 102, and see ch. xxxviii, p. 83); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgement in the contre betwene Tarabel and Babiloine" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 103); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarraeynte to do so (p. 103-4).

Whanne that Nasciens from his Castel was go,
 Thanne Flegentyne his wyf made mochel wo Flegentyne is
much distress'd
at Nasciens's
absence,
 that he nowgher myhte ben fownde,
 Nethir fer, nethir Nygh, In non stownde : 4
 thanne left sche styllle ful of Morneng,
 Of Sorwe, and of leumentyng,
 as sche that hire lord loved Sovereinly
 Aboven Alle Creatures þat weren Erthly ; 8
 and ȝit Neuere for non temptacioun
 hire herte was Neuere In Mwtacyoun ;
 but Evere As A womman good & Clene
 hire persecucions suffred, As I wene ; 12

¹ The Additional MS. heads the illustration to this chapter, —“Ensi que vne duchoise fit taillier les tombes, et les lettres escrire ;” and begins “Chi endroit dist li contes que quant nasciens se fu partis des homes karabel et de nabor qui en tel maniere estoit mort. comme li contes nous a denises. li home karabel alerent tant qu'il uindrent a la duchoise flagentue,” &c.

but bears her
grief very weekly.

And Evere thanked God Of hire trebulacioun,

Of hire deseisse and hire persecuciown,

and Evere As A womman ful Of Meknesse

Sche hire kepte In Al hire distresse ;

16

and thowgh In Ioye Oþer In sorwe sche were,

For hire lord sche preyde In hire Manere,

and for here ȝonge sone Also,

That God hem kepe from peyne & wo,

20

and that here Sowlis Myhte Comen to blysse ;

Of this preyere dide sche not Missee.

And thus Morned sche Everyday tho

24

For that hyre lord was so Ago,

and wisten Neuere whider becomen they were,

Into non place, Nethyr Fer ne Nere.

and whanne it was toward the Nyht,

28

The men of Sarras and Men Of Sarras Comen hom ful Ryht,

bring her back no and non tydynges ne Cowden telle

Of hire lord in non wise how it befelle,

thanne Moche sorrere Abasched sche was,

More thanne to-fore In Ony Oþer plas.

32

thanne grettere sorwe hadde sche with-owten variaunce

Othirwyse thanne sche made Offen Semblaunce ;

and thus Al þat Nyht In sorwe sche lay

Tyl upon þe Morwen it was lyht Of day.

36

On the Morwe Erly, whanne it was lyght,

toward the Chirche this lady took hire way Ryht,

wheche that hire lord Sire Nasciens

Of Godis Modir hadde mad it In reuerens.

40

and she grieves
all night.

Thanne Comen the Men of tarabel

The men of Tara-
bel bring Nas-
ciens'e greeting,

To Flegentyne, that lady so lel,

and seide that " ȝowre lorde sente ȝow gretyng

Of good love Aboven Alle thing,"

44

and tell his wife
Flegentyne of
what happened to
the lord of
Tarabel,

to Nabor,

and tolden hire Only how þat it was—

as that they Syen In thike plas,—

Of Tarabel the grete lord,

and of Nabor, At On Word,

48

And Of the grete Ieawnt Also, and the giant,
how þat of hem thre it happede tho.

Whanne that sche vndirstood Al this tale,
how that hire lord was browht In bale, 52
and how Saved he was be goddis Mercy,
thanne thydirward faste she gan hyre hy,
And took with hire bothe Silvir & Gold
To fulfille that hire lord wold. 56

and to that Mowntayng wente Anon
there that hire lord the bataille hadde don,
And Aftir werkmen sente sche faste
Tho thre tombes to Maken In haste ;
lyk as hire lord devysed hem hadde,
The werkmen faste sche maken badde :
So that with-Inne thre Month of day
they weren Redy dyht ; and sche wente hire way. 64

For tho tombes so hy let sche þere Make
that Al the world þeroffe Ensample to take,
And sche let wryten On Every ston
the Cause of here deyeng Anon. 68

And to Every tombe sche ȝaf A name,
“the tombes of Iuggement” with-owten blame ;
and these tombes stonden In the Entre
be-twene Tarabel and babiloine Sikerle. 72

So that hom aȝen Is sche now gon,
To Belyl hire Castel Of lym & ston,
and there sche Casteth for to Abyde,
And then to Romowne At no¹ Tyde
tyl that sche have tydynge Of hire lord,
Owther from hym Som Certeyn Word,
Owther Ellis that sche wente be Aventure,
Ellis wolde sche not thens gon, I the Ensure. 80

Thus this lady In hire Castel stille Abod,
As A good womman ful Of hevenynesse & Mod,
From to-forn Cristemassee Feste
Into past Esterne Atte leste. 84

from Christmas
to Easter.

and In this Mene while Cam Rydyng—

That goode lady Into Comfortyng—

Mordreins and his
queen come to see
Flegentyne, and
want her to
go to Sarras,

but she won't go

without news of
her husband.

bothe kyng Mordreyns and his qwene

Sarracynte, that lady be-dene ;

and gladliche with hem hire wold han had,

and to Sarras with hem hire wold han lad,

but sche ne wolde for non thing

To Sarras gon with the kyng

tyl that sche haue verray knowlechinge

Of hire lord, more verray tydye.

88

92

but now leveth this storie here

Of kyng Mordrains and the lady In fere,

and bothe Of Nasciens & Celidoyne,

And of al that lyne there in certeyne,

The story goes to
Joseph and his
company.

And Aȝen Torneth to Iosephe,¹ and Iosephes his sone,
& to Alle that Feleschepe that with hym gone. 100

96

CHAPTER XLI.

HOW JOSEPH AND HIS COMPANIONS CROSS OVER TO BRITAIN ON JOSEPHES'S SHIRT.²

How God delivered from prisons, and fed always, Joseph and his companions ; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 105-6). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 106-7). He says, God will take some over at once, but not all (p. 107) ; and why, because, though He kept His promise of help to them, some of them were unehaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 108) ; but the good ones shall (p. 108). These, Josephes kisses (p. 111), and by order of a voiee from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry

¹ This, and the same word hereafter, represent the *Iosep* of the MS., the final *p* having a eurl over it.

² The Additional MS. heads the illustration to this chapter, —“Ensi que Iosephes le vesque fet passer ses gens la mer sour son chemise, et deus i afondrerent ;” and begins “Orendroit dist li contes, que quant ioseph se fu partis de sarras, il erra entre lui et sa compaignie mainte iournee, et tant qu'il orent passe le flun d' eufratre, et mainte autre terre.”

ground (p. 111-12); then he pulls off his shirt, and calls Joseph first, then Dro (p. 112), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 113). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 113). Josephes prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 114). He tells his companions that Britain is their promist land, and exhorts them to keep God's law and establish it there (p. 115). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 115).

Now telleth here this Story Anon,
 That aftir Josephe from Sarras was gon,
 So that betwene hym and his Compenye
 Manye Jornes wenten they Sekerlye
 tyl they weren past the flowm Of Ewfrate,
 And Manye Othir Jornes bothe Erly and late.
 And as they wenten, Mochel folk they fownde
 that hem Arrested In that stownde ;
 but Evere god deliuered hem Anon
 bothe Owt Of Castel and Owt of ston ;
 So that Nyhtes thanne Manyon
 In Wodes weren they logged Echon,
 and In Every mannes loggenge
 Alle Manere Of vyande bothe of Mete and drink ;
 what that here hertes Cowden Axen Øper Crave,
 with-Owten dowte Anon they it have.

that Nyht lay Josephe with his wyf,
 A Noble woman to God, and Clene Of lyf ;
 For Of Alle wommen that thike tymre were,
 Of hire degré hadde sche non pere.
 Thanne descendid A vois there Anon,
 and to Josephe there spak thus son,
 and seide "that the grete Maister þe word sent
 thy wyf fleschly to knownen In good Entente ;
 This Niht Only that thou so do,
 For it is goddis will that it be so.

Joseph and his
companions
make many
journeys,

4

8

are delivered
from enemies,

12

and fed with as
much as they
require.

16

Joseph has a wife,
noble, and virtuous,

20 and the best of
her time.

24

He is to have a
son of her, to be
called Galaaz,

So that here thorwgh the seed Of the
this lond may Repleynschē be : 28
and ȝif that it be a knave Chyld,
Galaaz thou him Clepe, bothe mek and Myld,
For thus Commandeth the grete lord
that Alle thing Ordeyneth be his Owne Acord." 32
thanne Answerid Josephe there riht Anon,
"I am Redy his Comandement to don,
but that I am so Feble and so Old
that I not how this thing ben schold." 36
quod this voys, "dismaye the non thing,
For thus Moste it be with-Owten varyeng."
his wyf, Josephe knew that Nyht,
and begat Galaaz thorwgh goddis Myht, 40
whiche was A good man, and Clene of lif,
and the peple kepte from Mochel stryf ;
and therto A worthy knyht he was,
which was fulfuld be goddis gras. 44

who was a good
man,

and a worthy
knight.

So On the Morwe, whanne it was day,
Josephe and his Meyne taken here way
there that holy arche it was,
And Maden here preyeres In þat plas ; 48
Afore that holy vessel Alle knelynge,
they preiden there ful sore wepinge
And besowhnen Oure lord Of good Cowndyt
Ouer that Se to passen ful qwyte 52
Into the lond that was behoten hem,
To Alle here Children, and to here stren.

Joseph and his
company pray
before the Graal,

Thanne whanne here preyers they hadden I-do,
Towardis the Se thanne Gonне they go, 56
And this be-fyl vpon a satirday
that be-Nyhgtd they weren In fay.
and whanne they weren Come to the see,
Nethir Galeye ne Schipe ne fownden they sekerle
where-Inne they mylten Over see gon.
thanne Maden they mone Everichon ; 60

then go towards
the sea,

but find no ship.

and for Sorwe and fol lewmentyng
they borsten Alle In Sore wepyng,
and preyden Owre lord Of his Socour
hem forto senden In that langowr ;
and for his Mercye & his pyte
Sawf to bryngen hem Over the See. 64
They are much
distresst at this,

and with this they Comen wepyng ful sore
alle to Josephes the Bischope thore,
“A, Sire bischope, how scholen we do ?
Ouer this Se mown we not Go,
For here is nethir schipe ne Galeye
That we mown Ouer In gon trewelye ;
Wherfore we mosten Abyden stille here
But ȝe konne tellen vs Ony bettyr Chere. 68
and ask the advice
of Josephe,

Wherfore, Sire, we preyen now the
that thou wost tellen vs som Certeinte,
whethir that we scholen here stylle Abyde,
Owther Ouer the see goon At this tyde
Into the lond that is ȝoven to vs
Be the Specyal grace Of swete Iesus,
that the Remnaunt Of Oure weyes myhte we go
Oure lordis wille to fulfillen Al so.” 72
what they shall
do,

Whanne Josephe sawh hem Maken this Mone,
Gret pite he hadde Of hem Everichone
that they here Contre and good hadden forsake,
and Only to Goddis Servise hem take ;
and Ek that Of his kynne they were,
bothe lordis and ladyes that weren there. 76
and how they
shall get to the
land promist
to them ?

And Anon he seide these wordis Milde,
“Dismaye ȝow not, neþer lord lady ne Childe,
For he that hath Counveyed vs In Every weye,
Ouer this See he wele vs now Conveye.
But alle, at this tyme, Cowndeye not he wele ;
and why, I schal tellen yow the Skele. 84
Josephe pitie
them, and tells
them,

For whanne ȝe Comen Owt Of ȝoure lond,
As I do ȝow here to vndirstond, 88
88

You shall be con-
veyd over, but
not all at once,

92
96

because you vowd to serve God and forsake sin,	And forsoken Al Worldly Ese, Onliche that goode lord for to plesē, and him behighten good Servise to do As the Child to þe fadir, with-Owten Mo ; And that Synne scholden ȝe don non From that tyme forward where so ȝe gon, lik As ȝe dyden there be-fore with ȝoure wyves whanne ȝe weren thore : and he ȝow behighte with-Owten drede he wolde ȝow socoure In al ȝoure Nede ; and where-Onne ȝoure herte would thenke, ȝe scholde it hauen, bothe Mete and drynke ; and Also delyveren ȝow wolde he From alle Noysaunce and al adversite : And Alle thing that he hath ȝow behyght, he hath it parfo[r]med with strengthe & myght. For ȝit me semeth that ȝe axeden nevere thing but that Anon that ȝe hadden ȝowre Askyngh.	100
and He promist to protect you,	and ȝe ȝow behighte with-Owten drede he wolde ȝow socoure In al ȝoure Nede ; and where-Onne ȝoure herte would thenke, ȝe scholde it hauen, bothe Mete and drynke ; and Also delyveren ȝow wolde he From alle Noysaunce and al adversite : And Alle thing that he hath ȝow behyght, he hath it parfo[r]med with strengthe & myght. For ȝit me semeth that ȝe axeden nevere thing but that Anon that ȝe hadden ȝowre Askyngh.	108
and give all you requird,	and as Often as that Arest hanen ȝe ben, he hath ȝow deliuered both faire & Clen. Thus hath he ȝolden to ȝow his beheste, To Man womman and Child, both lest and Meste.	116
and His promise has been kept,	“ But ful Evel Aqwytyt hym han ȝe For his kendenesse, As ȝe scholen Se : Herkeneth me now what I schal say.	120
but yours has been broken ; for though in Agas Forest	“ Whanne he to ȝow spak ȝisterday Atte Entre Of the forest here That Agas is Clepid In Old Manere, and there he warned ȝou genneraly In Chastete to kepen ȝow Only, and Clene In body and In herte, that non vncleannessesse ȝow Asterte ; Ne not with ȝowre wyves forto Melle but be his leve, As I ȝow Spelle ; and this promyse Maden ȝe, As ȝe wel knownen Certeynle :	124
God bade you be chaste,		128
		132

Now, behold how ȝe han this holden,
 ȝowre promyses lik as ȝe tolden ! 136
 For the More part Of this Compenye,
 ȝe knownen ȝowre wyves In luxvrye !
 And Somme there ben that Repeten ful sore
 that Owt Of here Contre Comen they thore ;
 and so Entasted Alle ȝe been,
 Somme Of lecherye that is vnclen,
 And Somme Of his Contre the Repentaunce
 why they Owt Comen be Ony Chaunce, 144
 and Sory they ben In alle degré
 here hertes to sette In Swich parfyte.

“ But the tothere that Oþerwise han do,
 here hertes to god Contenwed Euere mo,
 and ȝit Into this day dwellyn they So,—
 Al so hot brenneng Evere In Charyte, lo,
 as Ony licour In vessel boylded May be,
 Thus dwellen they In love and In Charite ;
 and ben fulfild with the holy gost,
 the wheche that is lord Of myhtes most ;
 For they han kept hem In Chastete
 Aftyr Goddis byddyng In Eche degré, 152
 And In Chastete han they kept here lyf
 Aftyr goddis comandement with-Owten stryf,—
 These, trewely, scholen passen the See
 with-Owten Schipe oþer galeye In Ony degré ;
 and the See hem Susteyne schal also,
 and there-Over Clene forto go.
 For with venom Enfect be they not trewelye,
 Neþer with fylthe Entachched, ne with non velonye ; 164
 These with-Owten Schipe Scholen go
 Over the See with-Owten Mo,
 thorwgh feyth, beleve, and stedfast Creaunce
 that In hem is fownden with-Owten variaunce. 168

“ But ȝe that ben fallen in Synne,
 ȝe ben not Able to Entren the Se with-Inne

yet some of you
have been un-
chaste,
and some repent
that they came at
all.

But the others
have their hearts
full of love,

and the Holy
Spirit,

and these shall
pass over without
ship,

for they are free
from sin.

But you, that
have sinnd,

But ȝif ȝe han Owther Schipe oþer Galeye
 That ȝow Ouer May bryngen Sauflye. 172
 and wele ȝe now heren the Cause why?
 I schal it ȝow tellen ful Openly;
 that we from ȝow scholen departen here,
 I schal it ȝow Schewen More Openly and Clere. 176
 For Oure lord desyreth In non degré
 The deth of A Synnere, what so he be;
 but that he lyve and Amenden his lif
 Forto lyven In Clennesse with-Owten stryf. 180

“This thing to ȝow now have I told,
 ȝowre owne folyes to knownen Manyfold,
 Of that ȝe han Mistaken ȝow Ony Owr
 I forfetyng Aȝens ȝoure Creatowr, 184
 Neþer neuere Repented ȝow Into this day
 Of ȝoure Evele dedis, as I ȝow Say.”

The guilty ones
begin to lament,

Thanne they that Cowpable were,
 herde Josephe Speken In this Manere,
 and hem So Acusede Of here trespass,
 Ful mochel Sorwe Maden they In that plas,
 and begannen so gret deol forto Make
 So that for Sorwe they gonue to qwake, 192
 that neuere grettore Sorwe Men say
 To-forn that tyme Into that day;
 and Cryden In here Owne Conciense,
 “A, Creature vnkende, why wostest þou Offense? 196
 and Of this Condiciou Cursed peple we ben
 Ful two hundred & Sixty, as that I wen.”

and accuse
themselves,

And Of hem that not Acwsed were,
 To Iosephes the[y] Rennen al In fere,
 and to-forn hym they kneleden Everychon,
 and thanne thus to hym they seiden Anon—
 “Now, swete Sere Josephes¹, how may this be
 that we scholen passen here Ouer the see?” 204
 thanne he hem Answerede Ryht Anon

¹ MS. Josephs, with a line through the h.

and the innocent
ask how they
shall pass the sea?

“Here Over this See now scholen ȝe gon.”

and vpon that Compenye was Certeinly
Two hundred persones and ful Fyfty,
and the Moste part Of Alle tho,
kynnes folk to Iosephes weren Also.

There are two
hundred and fifty
of them.

208

That Nyght it was bothe fair and stille,
and the See pesible At here Owne wille
with-Owten tempest Owther distresse ;
and þe Mone schon In alle hire bryhtnesse,
Al so bryht as In Averylle,
thus it schon bothe fair & stille :
and this was the Satyrday Certeinly
Aforne Esterne day ful trewly.

The night is fair
and still.

212

And tho Iosephes to his fadir then Cam Anon

And hym kyste to-forn hem Echon,
& so On Aftyr Anothir there

As his Owne bretheren In Eche Manere ;

So Iosephes hem kyste Everychon,

Alle his Compenye be On and On ;

and to hem he seyde In the same degré

As to his Fadir he dyde thanne Certeinle,

“Sweth ȝe me now Everychon

In the Same weye that I schal gon.”

220 Josephes kisses
his father,

and all his
company,

224

thannte Iosephes the See wolde han Entred Anone

but that A voys to hym there Cam thus sone,

and Seide, “Iosephes, Entre thou not here,

but werke thou In Other Manere.

and hears a voice
from heaven,

232

Ferst putte to-forn the Everichon

that thou kystest here Anon,

and Setten here feet vpon the se—

For Alle I-Saved scholen they be,

As it is pleynly the be-hote,

Over Al Sawf scholen they gon On fote ;

For Alle Sewr Scholen they be

vpon the See to Gon ful Certeinle,

and Over this see scholen they pase

telling him to
send the Graal
Bearers first
(The French
makes this point
clear),

236

and they shall go
over on foot.

240

Er the day schewe In Ony plase."

[leaf 57] As the vois to Iosephe[s] Spak, in the same Manere
Riht so forth his peple Cleped he there ; 244
and theym that the holy vessel bore,

*Josephes sends
the Graal-bearers
into the sea, and*

Into the Se he dide hem gon thore,
"For the vertw Of this Fessel

3ow schal Cowndyen faire and wel." 248

*they walk as on
dry land.*

and thus vpon the see they wenten Anon
with-Owten drede thanne Everychon,

that so vpon that water wenten they there
As thowgh vpon the drye grownd they were ; 252
and with hem boren they In Compenye
the holy vessel, with-Owten lye,
the wheche they Cleped seint Graal

Owthir Oþerwyse it is I-Clepid þe sank Ryal. 256

And whanne Iosephes beheld Al this
that On þe water the[y] wenten with-Owten Mys,

*Josephes takes off
his shirt, and*

thannte dide he Of his Schirte there,
and Clothed him In Another Manere, 260
and spradde that Schirte vppon the see
As thowgh that it pleyn lond hadde I-be,
and Seide to his fadir there Anon
his feet that Schirte to setten vppon.

and his father

Thanne cleped he forth An Old Man
that Iosephes ful Cosyn was than,
and twelfe Sones he hadde Also ;
but the fadris Name was Clepyd Dro : 268
and he his feet sette vpon the Scherte,
and as Iosephe to-forn him hadde sette.

*and the rest of the
company come
on it.*

thannte Aftyr this Iosephes gan to Calle
An hundred and Fyfty forth with Alle ; 272
and alle vpon the Scherte Entred Anon,
And there vpon the See they stoden Echion.

God stretches it

Thanne Josephes bothe Schirte and water gan blesse,
And Anon God gan it for to Redresse, 276
and wax moche largere hem vntylle,

and it fer Abrod spradde Aftyr goddis wylle !

behold what Meracle god there wrowhte

For his peple that he hadde I-bowhte !

280

that for An hundred and personnes Fyfty

till it holds 150
people.

Vpon that schirte Alle weren they trewely !

Except Only personnes tweyne

whiche weren not worthy In Certeyne,

284

the whiche was bothe the fadir & þe sone

that ne hadden not ful wel I-kept here Wone ;

the Fadris Name, 'Symenx' it was,

that whanne he scholde Entren In that plas,

Into the water they sonken there Anon

As thowgh it hadde ben Owther led Oþer ston.

And whanne Josephes beheld thanne this,

"þe han don ful Evele with-Owten Mis.

Now here the werkes don wel schewe

what feith In ȝow was In þis throwe."

And whanne that Into the water weren they Sonke,

with Alle here strengthes thanne they Swonke

292 because they had
broken their vows.

tyl that Aboven the water they were.

Thanne they that vpon the lond weren left there,

Faste they Ronne hem to Socoure,

And to þe lond hem pulde In that Oure.

Those left behind
save them.

300

and Josephes held his scherte be the Sleve

that So In to the Water he dyde hem Meve,

and Comaunded hem alle to God Al-Myht,

that so be goddis governaunce forth wenten they

ryht ;

304

So that it happed hem bothe faire and wel

That vpon the Morwe they Aryvede Ech del,

and Into grete Bretayne they Entred Anon

Al that Compenye thanne Everychon ;

And Syen bothe the lond and Contre there,

That Alle fulfyld with Sarrasines were,

and Manye Othere Miscreaunce,

so happid that tyme was here Chaunce.

The shirt goes
over to Britain,

308

which is full of
Sarrasins and
evildoers.

312

Whanne that Alle Aryved they were,
 Josephes Anon Reuersed hym there,
 and vpon his knes he knelide A-down,
 and to God there he Made his Orisown,
 and zald hym graces & thankynges Al so
 Of the Miracle that he for hem hadde I-do. 316

Josephes gives
thanks for their
arrival,

Thanne Josephes drowh hym somewhat Afer
 From his Felawes, and wolde Comen non ner,
 and his preyeres gon faste forto Make
 For his Othere felawes sake
 with wepyng and with teres grete,
 For hem that bezonde the Se he lete,
 that God hem Sauf Scholde brynge
 Into here feleschepe *with-owten* blemschenge.
 And whanne his preyeres he hadde I-do,
 A vois to hym Anon Cam tho,
 And seide¹, “Iosephes, thy preyere
 Of god it is herd In good Manere ;
 For to the Scholen they Comen sauf & sounld
 there that thou stondist, vpon this grownd. 328

and prays for
those left behind.

His prayer is
granted,

and they shall
follow him.

He is told that his
company is to
multiply in this
land,

and make known
God's law in it.

Whanne Iosephes herde this vois thus seyn,
 thanne from the Erthe he Ros In Certein,
 And looked vpward to the hevene,
 And Seide, “lord with Mylde stevene 344

¹ MS. to ; Fr. *dist.*

behold thy Servaunt Al Redy here
thy wil to fulfille Every where." 348

Thanne Josephes tornede Anon Ageyn
Toward his fadir & his frendis In Certeyn,
and seide, "lordynges, herkeneth to Me ;
Tydynges I schal tellen ȝow now Certeynle.
this is the lond ful sothfastly
that to vs is behoten, and Owre Compeny,
the wheche with Othere plauntes Edified moste be
thannte it is now for Certeynle. 356

Josephes tells this
to his father and
followers.

For as the lawe Of Miscreaunce,
It is bothe fals and Eke variaunce ;
therfore Moste Goddis lawe here
Stedfastly ben vp-holden In Ony Manere ; 360
and þerfore In þis lond that lawe Roten welen we,
and the Rootes of þe fals lawe breken sekerle."

Thanne answerid they Alle Anon
that to-forn Iosephes stoden Echon, 364
"lo ! Sire, behold al Redy ben we here
with Owre hertes and bodyes al In fere
To don Al ȝowre Comandement,
lo, vs alle here, Sire, present !
For here ben we Redy Everychon,
Goddis lawe to Reren Aȝens owre fon ;
and the lawe Of the verray Crucyfye,
we scholen it vp-holden to lyve Oþer dye : 372
there-fore Comande vs what we scholen done,
and it schal be sped thus sone,
To Owre poweris and Owre Myht
Goddis lawe to holden upryht."

They answer,

364

they will do all
his commands,

368

and live or die for
the law of the
Crucified.

372

376

Thanne answerid Iosephe[s] to hem Ageyn,
"ȝit Sehal I Abyden In Certeyn
Tyl that we han Of Owre felawes som tyding,
ȝif God Of his grace hyder wyle hem bryng
that On þe tothir syde Of the see now be,
that God hem kepe for his grete pete."

Josephes thinks
they will wait till
the others come
over to them.

380

Now leveth here this storye
 Of Iosephes and Of Al his Compenye,
 and Retorneth to Nasciens Ageyn,
 and Ek to Celydoyne In Certeyn.

The story returns
 to Nasciens and
 Celidoyne.

384

CHAPTER XLII.

NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND
 IN BRITAIN, MEET JOSEPH, AND THEN CELIDOYNE.¹

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 117). When he wakes, the book is gone (p. 118). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 118). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 118-19). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 119). They, being orderd from heaven, come on board (p. 119); and when out at sea they find Nasciens (p. 120), wake him, and tell him their story. He recognises among them his knight Clamarides, or Clamacides, from Sarras (p. 121), and gets him to explain how his company came there (p. 122). They all arrive in Britain, are welcomd by Joseph and his company (p. 124), and stay talking, being fed by the Holy Graal (p. 125). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 126), when Josephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 folk miraculously with the loaves (p. 127), so that they leave behind more than the loaves themselves (p. 127). Josephes preaches to them (p. 127), and then they travel on, and enter Castle Galafort, which has the sign of the Cross on the door (p. 128). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 129-30). Nasciens recognises his son, and they embrace (p. 130), and the Duke has the whole company lodgd and fed in his castle (p. 132). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 132).

¹ The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a nacien qui estout tous seuls en j. nef ;" and begins "Qvant li preudoms qui ancisies auoit deuse la senefiance du brief qu 'il tenoit, se fu partis de la nef."

Now this storye telleth here
 Of the Godman and Nasciens In fere,
 how that Nasciens þis writ gan beholde,
 and there-Onne loked ful Many folde ;
 and how this goodman was thanne Ago
 From Nasciens, and how he ne wiste tho.

4

When the good-
 man vanishes
 from Nasciens,

Nasciens, that was bothe Ioyful and glad,

8

On his writ faste loked that he had ;
 and to that Schippes bord he Cam Anon,
 and Into his Owne Schipe he gan to gon,
 where As was the Bed so Riche,

and the swerd þat In þe world ne was non swiche, 12

And no man Abowtes hym nowher he say,
 but Only that Richesse that to-forn hym lay ;
 wherethorwh In his herte he gan to glade

Of the Goode wordis that þe good man seid hade ; 16

and thanne Abowtes hym he lokede tho,

and Sawh non wyht Comeng to ne fro,

sees nobody
 coming to him,

Ne nethir man ne womman that he myhte to speke.

Thanne Aȝen to his wryt he gan to Reke

20

Tyl that the Nyht it Cam hym vppon ;

thanne down to sleepe he leyd hym Anon.

and goes to sleep.

thanne hym thowhte As long as he In slepe lay

That this goodman Aȝen to hym Cam In Fay,

24 The man who
 gave him the
 letter reappears,
 takes it away,

and took that writ Owt Of his hond,—

thus gan he tho forto vndirstond,—

and seide to him thus In Certeyn,

“this writ gettest thou Neuere ageyn :

28

tyl that Owt of this world schalt þou go,

this writ Aȝen Cometh the neuere vnto ;

and Owt Of this schipe gost þou not In non degré

Tyl the day of the Resurectiou[n] ful sekerle,

32

and thanne schalt þou A-Ryven Anon

Into þe lond there as Is Celidoyne thy son ;

35

and with þe A-Ryven scholen Also

and says he shall
 soon find Cli-
 dyne and the
 men Josephes left
 behind.

the Synneris that with Iosephes ne myghten not go.”

Al this Sawgh Nasciens In his slepinge,
where-Offen he hadde gret Merveillynge.

Vppon the Morwen whanne it was day lyht,

Nasciens awakes, vp Ros thanne this Nasciens Anon Riht, 40

and bethowghte hym Of his Aviciown

That he hadde seyn, bothe Alle and som.

misses his writing, Thanne aftir his wryt loked he there,
and he it Cowde fynde In non Manere ; 44

and ȝit loked he bothe vpe and down

Al Abowtes that Schipe In vyrown.

& whanne he Cowde fynden In non wyse,
is much distress, thanne gan his herte ful sore to Agryse ; 48

thanne woste he wel that thike good Man

thike wryt from hym hadde taken than,

where-Offen Abasched ful sore he was

that his wryt was so gon In that plas ; 52

but hopes it is the
will of God.

but he hopede that it was be goddis Ordenaunce,
wherfore he was the lasse In downtaunce,
So that he Comforted hym the More
thorwgh the Avyeiown that he hadde thore. 56

It behapped hym so the same day

That In the see a schipe he say,

(and Cam from Cordres that Cyte,)

where-Inne was a gret Compene, 60

An Amyrawnt, and with hym bothe princes & knyghtes
and many Oþer peple Redy to fyghtes ;

He meets a ship
of Cordres, going to Greece to
fight king
Salarnande.

& Into Grece ward they were,

vppon kyng Salarnande to werren there. 64

and whanne sire Nasciens thei gonue to se,

thanze Merveilled Alle this Compene,

and, for aftir hem he was formably,

with hem In here schipe they wolden han had trewly ;

but Nasciens Nolde In non degre 69

Comen in here Compeyne.

And whanne they syen he Wolde not so,

they seiden he was a fool with-Owten Mo, 72

The men in the
ship want him
to go with them,

and that they sien neuere so Nise A man
as þis veray fool Nasciens was than ;
So that to hym þanne for Routhe & pyte
Of here vyandes thanne ȝoven hee ;
and so from hym thanne gonneweyt they gon,
and Of hym spoken Many On,
that they Syen nevere to fore
A man In a schipe Alone to gon Ore.

and think him a
fool for refusing,
but supply him
with food.

76

80

And Nasciens that In the se was Abrod,
Vpp and down laboured as wolde þe goode lord ;
Now wente forward here A whille,
and now Wente bakwardis Many A myle,
and Into Manye A dyvers Contre
that schipe A-Ryved ful Sekerle ;
and Often Arrest wit Miscreans,
but Euere god delyuered him be chauns.
and atte laste the schipe took In to þe see,
Estward Into A port thanne wente he ;
and Abowtes high Midnyght
he fyl On slepe Anon Ryht ;
and his schipe to lond it wente,
And ȝit wook he not veramente.

84

Nasciens wanders
about on the sea,

88

92 and reaches land
when he is asleep,

But now declareth this storye
at what yl be A-Ryved Sekerlye—
at the devyseng Of Scynt Graal
whiche that this Storye declareth Al,—
It telleth that he Aryved Evene ryht þere
In the same place as Iosephes felischepe were,
where as they Abyden wel longe
that for synne þe wolde not hem fonge.

96

100 at the place where
Josephes's sin-
ning followers
were left.

And whanne the Schipe to the lond was gon,
To hem A voys there Cam Anon,
“ Into this Schipe Entrith Alle ȝe,
and Ouer the Se Cowndyed scholen ȝe be
Into the lond that is to ȝow behote,
there-Inne to Gryffen Many A Rote.

104

A voicer bids them
go into Nasciens's
ship,

108

and sin no more. for, be war þat ȝe don non More Synne
 From this day forward but þat ȝe blynne.
 and ȝif ȝe don In Ony degré,
 bothe body & sowle distroyed ȝe be." 112

[leaf 58] And whanne they herde that þe vois thus spak tho,
 anon they answereden with-Owten Mo,

They vow to be faithful, "lord, thyn Owne Men Alle we be
 From this day forward now Sekerle, 116
 In Swich a Manere as be non weye
 thy Comandement not breken feithfullye."

and ȝit A bonet In þe schip there was
 that was not set On In that plas ; 120

and whanne the bonet was Onne I-don,
 thanne God sente hem wynd Ryht Anon,
 So that with-Inne A schort while
 they Cowden Nethir Sen lond ne yle, 124
 So fer they weren in the Se.

sail away, and pray to be guided to Josephes. thanne betoken they hem Alle to þe Trenyte,
 and preyden god for his gret Mercye

"that to theke Contre he wolde den hem Aplye 128
 where that Iosephes and Owre felawes be ;
 Now gracious lord, for thy grete pyte."

And whiles thus they weren In here prey[er]e
 Into A partye Of the Schipe loked they there, 132
 and Syen Nasciens where that he lay,
 that hadde not waked Of Al that day
 For non neyse that they Alle Made,
 Where-Offen Merveille alle they bade. 136

Finding Nasciens, and whanne they gonnen hym thus Aspye,
 Abowtes hym faste they Ronne Sekerlye,
 & thus they spoken Amonges hem Echon,
 "whethir schole we Awaken hym Other non." 140
 thanne Answerid Anon somme ageyn,
 "Awake we him now here In Certein."
 Anon On leyde his hond vpon Nasciens his hed,
they awake him, and there Awook hym In that sted. 144

& Anon whanne he Awaked was,
he blessid hym Often In that plas,
And Merveilled Mochel In his thowht
how that Meyne to hym was browht ; 148 and he is much surprised,

For whanne to Slepe he leyde hym þat Nyht,
with-Innen his Schipe ne was non wyht.

thanne vp Anon he gan hym to dresse,
Amonges hem alle In Sothfastnesse, 152

As A Man that was ful sore Afrayed,
and Of his wittes thanne Alle dismayed,
and hem grette there Everychon.

thanne After, he Axede Of hem Anon 156

' Whens that they Comen In to that plas,
For with-Inne schort while non with him Nas.' and asks whence they come?

Thanne answerid they hym Anon Ageyn,
' that somme Of Ierusalem weren Certeyn,
And somme Of galile & Of Other plase ; 160 They say they are from Jerusalem and Galilee,

Swich was þe Compenye þat there wase ;
and from here londis thus ben they go,
and from here Richesse Clene Also, 164

be his¹ Comandement that is kyng of kinges—
Wheche is Iesus Crist, lord Ouer al thynges—
For Into A lond that we scholde go
that vs he hath behoten for Evere Mo, and seek a land promist them by God.

To vs and to Oure Eyres In fere :'
In this Maner tolden they Nasciens there.

And whiles they talkyd of this Matere,
Sire Nasciens thanne beheld Every where,
and Amonges hem alle he sawh a knyght
that to fore tymes he knew ful riht,
as him thowhte be his semblaunce
at that tyme with-Owten varyaunce. 176

thanne wiste he þat it was Clamarides
that hurt was In bataylle amonges þe pres,
and Anon his boote he hadde 179 who was cured by the cross on Mor-drains's shield,

thorugh þe Crois þat Mordrayns In his scheld ladde,

¹ MS. þe.

callid Clamacides,

whiche Cros In his scheld to bataille he bar
whanne with kyng Tholome fawht he thar.

Thanne whanne that this Nasciens knew verailly
that it was Clamacides properly, 184

Non lengere Abyden thanne he ne Myhte,
but hym be his propre Name clepid Anon Ryhte,
and seide "Clamacides, Art thou not he
that Sumtyme heldist lordschepe Of Me ?" 188
and whanne Clamacides herde On clepen hym be name,
he Merveilled thanne gretly Of that fame,
and Aspide that it was Sire Nasciens.

thanне Anon cam he to his presens, 192
and wiste wel it was his Owne lord,
an (*sic*) he his knyht be his Owne acord.
thanне to hym he Ran ful faste,

and abowten his Nekke his Armes he Caste, 196
and hym kyste for Ioye and pyte,

Sore wepyng that Alle men mylten it se,
and seide "Sire, what Aventure may this be
that thus In this Contre ben now ȝe, 200

And how to me ȝe Comen here,
Fayn wolde I weten, & what Manere."
"And Namly ȝe, sire Clamacides,
how that ȝe Comen in this pres." 204

"Certes, quod Clamacides tho,
Sethen that Iosephes Owre bischope gan forth go
and his fadyr Iosephe with his Compene,

whanne from Sarras they wente sekerle, 208
thanне left y al my worldly Catel
and swed him forth Everydel,

Iosephs (*sic*) and his Compenye,
Tyl to the Se we Comen trewlye ; 212
and there Al this Compenye lefte for synne,

Man, Womman, and Child, bothe More & Mynne ;
and told hym how þat Iosephes past Ouer the se
Clene be Myracle Certeinle ; 216

and Clamacides
remembers Nas-
ciens as his own
lord,

and is much de-
lighted to see him.

They ask each
other how each
came there?

Clamacides ex-
plains how he
started with
Iosephes from
Sarras,

and was left
behind with
others, on account
of their sin,

and so lefsten we there behynde
 Tyl God vpon vs wolde han som Mende.
 and thus, god worschepid mot he be,
 Into this Schipe ben Entred we ; 220
 For the Moste desire we have,
 and we Of god dorsten it Crave,
 to Come to Iosephes Oure bischop dere,
 To his Fadyr, an to oure Compenye In fere." 224
 and how they
desird to find
Iosephes and his
company.

" telle me thanne, quod Nasciens anon,
 Is ȝowre feleschepe wit Iosephes gon ?"
 " ȝe, forsothe, Sire, Sikerly,
 And so ben we Of his Compeny ; 228
 but for Owre Synnes that we han don,
 In his feleschepe Myhte we not Gon.
 Now have I ȝow told Al In fere
 Of Owre beenge & Of Owre Manere ; 232
 and, good Sire, that ȝe wolden vs telle
 how þat ȝe sethen of Sarras gonne Owte dwelle ;
 and how that ȝe han fare there ȝe han be,
 Now, goode Sire, that ȝe welen tellen Me." 236
 They ask Nas-
ciens how he
came so far from
home ;
 and Nasciens
partly tells them,

And Nasciens to hym gan to Reporte
 In to whiche diuers Contre he gan Resorte,
 and More he wele whanne he hath space,
 ȝif Evere to Iosephes to Comen have I grace. 240
 and says he'll
finish if ever he
gets to Josephes.

Thanne alle that Evere weren In the Schipe tho,
 Gret Ioye to Nasciens thanne gonue they do,
 and hym kysten¹ Al vpon A rewue,
 and Nasciens hem aȝen with-In A threwue ; 244
 thus dured that Ioye þat day & that Nyght
 Tyl vpon the Morwe it was day lyht.
 and On þe Morwe whanne it was lyht day
 Alle gonne thi knelen, and forto pray 248
 " that God here Synnes wolde forȝeten Echon,
 and to his Mercye hem take be On & On,
 And bringe hem Into the same place
 there Iosephes is, Lord, thorwgh þi grace, 252
 They all pray to
be guided to
Iosephes,

¹ MS. bisten.

And Oure Othir Feleschepe Also,
good lord, that we myhte Comen hem to." 256

And thus dwelled hee In this preyere
Tyl pryme Of the day Al In fere.
and whanne they hadden thus I-do,
they gonnen hem blessem Everichon tho
with the Signe Of the holy Crois,
they thanked Iesus with mylde voys,
and forth they gonnen to loken Anon,
And Aspyden the lond Evene thus son ;
and faste be the water syde
they syen moche peple þere Abyde ;
but they Nisten what they were
tyl Somwhat that they Comen Nere. 264

and whanne they syen the lond verayly,
thanne hadde they bothe Ioye and pley,
And Evere thankeden Goddis sonde
that he hem Gyede towardis the londe.
and whanne the schipe to the lond was Comen so Ny
that they Syen here felawes Openly,
thanne so gret Ioye was hem Among
that non Erthly man cowde tellen with tong ;
& whanne they that On þe water side were,
knewen that here felawes weren there, 272
Ful lowde to hem they gone to Crye,
and seide " welcometh " Al An hye
Al so lowde as they myhte Crye,
" Welcometh " quod Iosephes ful Sekerlye. 280

Thus the Schipe there Cam to londe,
and Every man Owt gan to fonde.
thanne Eche man Oþer gan to Embrace,
and for Ioye they kysten In that place,
and wepten for Ioye and for pete
As they Alle here frendis ded hadde be. 284

Anon as that Nasciens Iosephes Say,
Towardis him he took the way, 288

and find themselves close to shore,

and see people standing on it.

They return thanks,

and recognise their fellows,

who make them very welcome.

And Of hym took knowleching,
and ful Onestly Made hym gretynge.
thannte Iosephes Made hym ful gret Chere,
and was Ryht Ioyful that he was there.
thannte Iosephes Gan hym forto Refreyne
Of his fare, and Of kyng Mordreyne ;
For Iosephes forȝat hym non thyng,
so mochel he hadde hem In Chersyng.

Josephes and
Nasciens greet
each other,

296

Thanne tolde hym Nasciens Al In fer
what Aventure hadde behapped hym ther
Sethen the tyme ȝe from vs wente,
what hem hadde happed veramente ;
and how that god for hem hadde wrowth,
& how Into diuers places that they weren
So al day vpon the brynde Abyden they
bothe Iosephes and Alle þat with hym w
and thankede God there Everychon
That hem thedyr Sawfly browhte so sone.

and Nasciens tells
Josephes all his
adventures.

300

That day ne Eten they non vyawnde,
but Resceyved here Saviour, as I vndirstonde,
vpon the Table Of seyt Graal,
Other in oper wyse Clepid sank Ryal.

They all receive
their Saviour,
on the table of the
St Graal.

vpon the Morwe Alle Repleynsched they were
with swich vyaunde as they desired there, 312
and the thridde day Ek Also
what thing they wolden desiren tho.
thus fowre dayes Abyden they there
vpon the Se side In this Manere. 316

316

the Fyfthe day they gonnen to remeve,
and walkid Al day tyl that it was Eve ;
& atte laste they Entreden In to A forest,
bothe Olde & ȝong, & lest & Mest :
And al day and al Nyht Meteles they were,
whiche gret diseisso dyde hem there.

The fifth day after, they get into a forest, and have no food,

320

vpon the Morwe an Aventure befelle;
the storye wele that I it telle.

till they see an
old woman

baking twelve
little loaves,

which they buy,
and begin to
quarrel over,

till Josephes is
appeald to.

Joseph sends his
son to quiet the
people.

thus Al that day gonue they go
Fastyng with peyne and with wo,
tyl it was Abowtes Mydday,

An Old Womman there they say
that In An Ovene book hire bred,
and twelfe loves sche hadde In þat sted ;
but In soth they weren but smale
Fortho Maken there-Offen Ony tale.

and thus they that forhungred were,
thike .xij. loves they Bowhten there ;
wherfore Amonges hem they streven faste,
and gret Noyse they maden Atte laste,
& acorden they myhten not In non weye
Of these .xij. loves Certeynlye ;

For On hongred they weren Manyon,
And but .xij. loves amonges hem Echon,
where as weren fyve hundred persones
Of Men & wommen Alle þere At Ones ;
that so gret stryf amonges hem was,
Eche Oþer wold han slayn In that plas
ȝif they ne hadde I-stilled be.

thannde faste to Iosephes gonue they fle,
and seiden, “ Certein, with-Owten faille,
Sire, but ȝif ȝe potten þerto Consaille,
Eche man Oþer wil now sle

For A lytel bred, sire, sikerle.”

“ Nay, Certes, quod Iosephes tho,
For bred is it Not, how so it go ;
but it is for here Owne Synne
that þe fals Enemy hath tempted hem Inne.”
thannde seyde Iosephe to his sone Anon

‘that to þe peple he moste gon,
and stillen hem In that they Cowde Oþer Myhte ;
For A lytel bred they gynnen to fyhte.’

Thannde Iosephes Cam to hem Anon,
and Maden hem to Sytten Everychon ;

328

332

336

340

344

348

352

356

360

and so they dyden Al In fere
vpon that Grownd seten down there.
and Iosephes took these loves hym selve,
and hem Brak Anon there Allē twelve,
And Everich lof he brak On thre,
And In the holy disch thanne putte it he.

364 Iosephes breaks
 the 12 loaves into
 three pieces each,
 and puts them
 into the holy dish,

there god thanne schewede his Miracle Anon
On þe bred þat In the holy vessel was don. 368

thanne was this bred aforn hem leyd
(as Iosephes hadde Comanded and seid,) 372

To-forn the fyve hundred persones
that on tweyne sides seten In tho wones,
halfdendel here, and halfendel there ;
thus to-forn hem was it leid In this Manere.
and so mochel plente they hadden Of Mete
that Nowher Ny they myhten it Ete,
but there hem lefte so gret plente
that þeroffen they Merveilled ful sekerle ;
and ȝit there lefsten, as hem thowhte,
More thanne þe .xij. loves that they bowhte. 376

and the bread
becomes more
than enough for
the 500 people,

Swich Miracles god schewede there
For the Synneres that with Iosephes were,
whiche that weren In dedly synne ;
lo, ȝit God Of his goodnessse ne wolde not blynne ! 384
this Miracle In grete Bretayne was do
abowtes þe Midday with-Owten Mo ;
whiche day to hem it was ful gret Ese,
For þe peple ful wel it dide thanne plesse. 388

380 while more than
 twelve loaves are
 left.

And whanne they hadden Eten thus Everichon,
Iosephes gan hem for to prechen Anon, [leaf 59]
and schewed hem the poyntes Of the gospel,
and to hem declared it bothe faire and wel ; 392
And seyden hem that it was for Synne,
theke Errowr that they weren fallen Inne,
and Ek thorwgh the develis power,
be hos Entyseng ȝe trespaed Er. 396

Iosephes preaches
to the folk on
their sins,

and says he is
astonishat at
them.

" Me Merveyllleth gretly of ȝoure werkynge
whanne Evere more ȝe hadden Alle ȝoure Askynge,
as wel as ȝoure felawes ȝowre desire,
and ȝit fillen ȝe In the develis powere ; 400
and that myhten ȝe ful wel now se
whanne Ouer the Se ȝe Myhten not gon with me ;
that Causede ȝoure felawes Everychon
Ouer the see with Me to gon, 404
b'enchesoun to god of here goode Servyse ;
And as wikkedly diden ȝe In ȝoure gyse."
Sweche wordis Iosephes to hem seide,
and Often Sithes to fore hem it leide ; 408
and thus he hem tawhte wel forto do
that Aftyr his werkynge they Scholden levene so ;
but ȝit hadden they a lettyng
that they ne Cowden don but litel good thing ; 412
For In hem was wounden with Inne,
Fowr venym that Made hem to Synne.
That Nyht Iosephs and his Compenye,
In A wode they lyen ful Sekerlye ; 416
And vpon the Morwe, whanne it was day,
To that holy vessel token they here way
there as was the Seynt Graal,
Owther Oþer wise it Clepid the sank Ryal. 420
And there Maden they Orysowns
with goode herte and high devociouns ;
and whanne that thus they hadden I-do,
Thanne here weye Chosen they tho ; 424
and thus they wenten al that tyme
tyl that it was the Owr Of pryme.
thannte behelden they Anon there fast bye,
and A Castel aspiden they ful hastelye
That to the Sarazines belonged there,
as aftirward they dyden Enqwere ;
whiche Castel was Cleped Galafort,
and A qweynite Cros hadden vpon the port, 432

He strives to
teach them how
to live, but they
do not improve
much.

They pass that
night in a wood,

and arrive at a
castle

called Galafort,
with a quaint
cross on the door,

where-Offen they Merveyllede Everichon
Swich A Cros there-Onne was don
whereat they are astonisht,

For they supposede In Alle that lond
Non swiche Signe have ben, I vndirstond ; 436

For but paynemys they wenden it hadde be.
Thanne seyde Iosephes ful Sekerle

" Into this Castel Entren We here ;
For here is a signe Of goddis powere "

Thanne thus forth gonno they to gon

Alla Benedicte, there Euerichan.

Alle Barerotet there Everichon.

and whanne they Nerre hadden Entred the weye,
the Castel fair semede to here Eye; 444

and bothe it was strong and fair to Syht,
and therto A place Of ful strong Myht.

but zit On Neuer nethir syde
Nethir M... 442

Nethir Man ne womman ne syen that tyde. 448
Wherfore they Merveillede wondirly sore

that non-peeps na swen they there:

that hol peple he sych they there,
than seiden they In here Manere

'that for hem God hadde Ordeyned fat Castel there.' 452
thannte Entrede they Into that Castel Anon,

but Man ne womman Syen they Non.

and whanne Into the Myddis they weren gon,
they stoden stille and bakhurden. Answ. 456

they stoden stille and herkened Alfon,
and hem thowghte as to here heryng

that they herden A gret Noyse Of spekyng ;
Of mochel peple, Where so they were,

Gret Noyse hem thoughte they herden there. 460
Thanne furthere gonnes they to gon :

Into a fairre halle Entrede they Anon,

where that they fownden Everydel
Alle the meyne of that Castel, 464

and Alle the wise Clerkis Of that Contre,
that best Sarrazines lawe Cowder bee.

And the dwk of þat plase was there present

468

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the whence semble Ordeyned he
 Alle Aȝens Celidoyne ful Sikerle ;
 which dwk was bothe Riche & fort,
 his Name was Clepid Gaanort.

472

who has promist
 to become a
 Christian, if Celi-
 doyne can prove
 the Christian law
 is better than the
 Sarrasin.

Thus he to Celidoyne he hadde behyht :
 “ ȝif that he Cowde, Owther preven Myht,
 that Cristen lawe paste the Sarrazyn,
 thanne wil I pleynly beleven In thyn,
 and anon I-Cristened wil I be,
 Celidoyne, for love Of the.”

476

this Cavseide Celidoyne to ben þere Redy
 Aȝens tho Sarrazynes ful apertly.

480

ȝit Celidoyne In that place
 to hem so spak thorwh goddis grace,
 that they wisten neuere what to Answere,
 Swiche qwestions he put hem there.

484

Celidoyne so
 puzzles the Sarra-
 sin clerks,

and Celidoyne held hem so hote thanne
 that they ne wiste what to sein, non Manne.

that they ask for
 another day,

Thanne anon be the lordis preyere
 tyl On þe Morwe Celidoyne ȝaf hem day there ;
 and ȝif that Celidoyne Cowde not thanne preve,
 he scholde ben distroyed long Er Eve,
 and ȝif the Sarrazines benethe weren Ido,
 they scholde ben Confownded for Evere Mo.

488

and in departing,

Thanne thus departed they Everichon,
 and Eche man to his Ostel hom gan he gon.

meet Joseph and
 his company.

thannte Abowtes hem loked They faste
 On Iosephes and his Compenie In haste ;
 & how bare foted they wente,
 and how Evel vestedre þere presente ;
 wherfore they Merveilleden Everichon
 that swich peple Amonges hem gan to gon.

496

Nasciens rejoices
 mch at seeing
 Celidoyne again.

Whanne Nasciens beheld Celidoyne tho,
 that with the dewk gan forth to go,
 thanne gret Ioye he hadde In herte,
 and Anon to his sone he sterte,

500

and took him In his Armës two,
and Often tymes he kyste him tho,
and wepte for Ioye and for pyte
Whanne that his sone there say he. 508
And whanne that the Remnaunt syen this,
Eche Aftyr Othir Celydoyne gan to kys.

Thanne that beheld this Dewk Gaanort
that they to Celidoyne thus gonnent Resort,
where-Offen he Merveyllede wondir sore
what Maner Of peple that they wore.
and whanne they hadden So Ido,
Anon the Dewk Clepid Celidoyne tho, 516
And Axed hym what the Compenye were
That¹ so gret Joye he Made to there.

Thanne to that Dewk Answeryd Celidoyne,
“Sire, this is my Fadyr Certeyne ;”
and schewed hym to Nasciens þere Anon ryht ;
“and, sire, this is the pastour Of god Almyht,
and Eke the vpholdere Of holichirche,
that Many goode wirkes doth wirche,
and Alle the tothere, holy peple ben,
the wheche gon barfot, as ȝe mowun sen.
ȝit neuertheles, Sire, I telle it the,
Riche peple they weren In here Contre, 528
And Al that han forsaken Only
For the love Of god Almyhty,
that as porely clothed In this world went he
as don this peple that ȝe now here se.
Now wot I wel with-Owten Dowte
That ȝoure Clergye, alle the Rowte,
Ful Clene Schal Confownded ben
Toforn ȝow, Sire, As ȝe scholen sen ;
For to-forn this high persone here
they scholen not doren lyen In non Manere.”

“ Celidoyne, quod this dewk tho,
Sethen thou hen² knowest so, 540 [² for ‘hem’]
Fr. les]

Duke Gaanort
asks who the new-
comers are ?

512

[¹ Fr. a qui]

Celidoyne says
they are his
father,

and pastors of
God’s church,

524

528

who have given

up their riches to

serve God,

532

and now the
Sarrasin wise
men will certainly
be confounded.

536

Gaamort has
Joseph and his
people well
entertaind,

lede hem vp Into my paleys Anon ;
and that good Chere my meyne hem don,
and that they ben Esed with the beste,
and that Richely they ben browht to Reste ; 544
and to Morwe Atte pryme Of day
With the to the halle they Comen here way.
and Of On thing thou me Entende ;
but ȝif þe maister of ȝoure lawe Can him defende, 548
Swich Iewyse On hym Schal I do
that it schal be spoken Of for Evere Mo.”
thanne Comaunded his seriawrites anon
the Cristene men to herberwen Echon ; 552
and so they weren Alle ful Richely,
And therto Ifed with alle delicasy.
And thus Resceyved alle they were
For the love Of Celidoyne there, 556
and hadde Alle thing that they wolden have,
Owther what here hertes Cowde Crave.
that Nyght Celidoyne be his fadir lay,
and thus to Celidoyne gan he say ; 560
he Axede him In what Manere
that Into that Contre Cam he there ;
and he him tolde ful Sekerly
that his vessel him thedir browhte trewly. 564
thanne quod Nasciens Aȝen tho
“ how longe is that now Ago ? ”
thanne seide Celidoyne to his fadir Ageyn,
“ Fowre Monthis & More, Sire, In Certein.” 568
“ And where han ȝe dwel lid sethen Algat ? ”
“ Sire, In a forest with An Ermit boþe Erly & late,
whiche is a man Of ful holy lyf ;
there he me kepte with-Owten Stryf, 572
and gladlich wolde heren Every day
Of the Cristene lawe what I wold say,
In dispiseng of sarrazines lawe,
whiche thing to hym was ful fawe.” 576

for Celidoyne's
sake.

Nasciens asks his
son how he came
there;

and Celidoyne
says the vessel
brought him

more than four
months ago, and
he has livd with
a hermit ever
since.

and thus Al Nyht spoken they in fere
Of Manye Aventures to-gederis there.

Now of this Mater leveth this storye,
And to Dewk Gaanort let vs now hye.

The story goes to
Duke Gaanort.

580

CHAPTER XLIII.

OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION.¹

Duke Gaanort has a vision (p. 134), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 135), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackend them typified their sin, and the black valley into which it went typified hell (p. 136). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 137). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 138); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 138). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 139). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 140-1); and out of that, closd as it was, one day came a man, who fought a serpent and slew it (p. 142), and pickt up the fallen roses (p. 142). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 143); and, on his trying to unclose the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 143). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 143-4). Josephes says, that the fleur-de-lys typified Eve (p. 144); the rose-tree the World (p. 145); the fallen roses, prophets in hell whom Christ rescued (p. 145); the precious bud the Virgin Mary (p. 146); the man who

¹ MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque despute a le clergie le due Ganor qui pajens estoit;" and begins it thus: "Quant li dus ganors se fu la nuit colcies en sen lit, si commencha a penser mult durement des meruelles qu'il auoit oies de celydoine."

came from her like a sunbeam through glass, Christ (p. 146), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 146-7). And the Virgin was Virgin ever, and you have never worshiped her, Duke Gaanort (p. 147).

Now tellith this storie furthermore

Duke Gaanort lies
thinking about
Celidoyne's
works,

and has a vision
of a great clear
water,

and a crowd of
people all in
white.

A foul mist drops
on some of them,
and they are all
soidl, and

pass to a black
valley,

while the others
remain clean,
and go on.

how dewk Gaanort to his bed went thore,
and Merveillede Gretly In his thowght

Of the wondres that Celidoyne wrowth,

the wheche was Evere day be day :

thus thouhte þe dewk as he lay ;

that so atte laste he fyl In slepyng,

and þer-Inne he fyl In a gret dremenge.

4

hym thowhte that a Cler water say he,

On þe fareste that myhte be,

whiche, gret wil he hadle to be-holde,

and þere-Onne loked manyfolde.

12

he say where that a peple gan gon,—

Alle white weren they Everichon,—

and forth alle gonnent they pase ;

but he wist neuere Into what plase.

16

thannte aftir ȝit there say he More :

vpon Somme that weren thore,

decended Adown a foul gret Mist,

that Alle blak becomen they, wel he wyst,

20

and I-fylthed there Everichon,

al so manye as there gonne gon :

and the tothere chonged neuere here Colour

For non maner thing Of that stour.

24

and thaunte beheld he atte laste

how the fylthed In to A blak valey paste,

where they were taken Everichon ;

and þere Abyden, whethir they wolde oþer non,

28

And þe tothere Ouere the water they wente
bothe fair an Clene, with good Entente.

Al this say the dewk In his Slepyng,

where-Offen he Merveillede In his wakyng,

32

that Of al that Niht he myhte Slepen no more,
but lay stille, and On this Mater thowhte sore
that he Sawgh In Aviciown

¹to him was schewed be Relevaciown.

36 [¹ rel. 'that',
understood]

vpon the Morwen, whanne it was day,
vp he Ros, and forth wente his way,
and Comanded there Ryht Anon
that alle the Maistres to-Forn hym scholde gon.
and whanne they weren Comen alle In fere,
Anon his Aviciown he told hem there,
and there-Offen wolde knowe þe signefiaunce,
what it betokened with-Owten variaunce.

The duke calls for
his wise men,

40

and they Answerid him Ageyn
that they Cowden not tellen In Certein ;
but of the Cristene Asken Scholen ȝe,
ȝif they Owht Connen it tellen sckerle.

and asks the
meaning of his
vision,

44

thus sone the Cristene weren Aftyr sent
to-forn the dewk to Comen present,
and so forth they Comen with good wille,
the dewkis Comandement to fulfille,
and Comen forth In Symple Aray
toforn the peple that hem say,
and seten down vppon the grownde
atte the dewkes Fet that stownde.

but they can't
tell it.

48

thus sone the dewk told hem his dremeng,
where-Offen he preyde hem of alle Oþer thing
there-Offen to knownen the verite,
what Signefiaunce it Myhte be.

52

than dressed hym Josephes vp Anon,
and spak that they herden Everichou.

56

"Gaanort, dewk, I schal the Schewe
the Signeficaciouns vpon A rewe."

and tells his
dream to them.

"And I schal it Abyde, quod the dewk thanne,
and so schal here now Every Manne ;
For I desire ful gretly here
the sothe ²so knownen al In fere."

64

Josephes says he
can explain it.

68 [² ? to]

The meaning is
partly to punish
his companions.

[leaf 60]

The flood means
the baptism,

which you have
all receivd,

and the foul mist
means the deadly
sin,

into which some
of you have fallen.

The dark valley
signifies hell,

Thanne torned hym Iosephs riht Anon
Toward his Compenye Everychon,
and seide to hem with-Owten lettynge,
“This Owhte for ȝow to ben Chastysinge ;

72

And this belongeth to ȝow properly.

And wele ȝe sen, I schal tellen ȝow why,
how the flood that this dewk Say

In his slepyng As he lay,

76

Signefieth fulliche the Cristendom
that ȝe han taken Alle and Som,
wherethorwgh I-Clensed that ȝe be
From Alle Synnes and vylone.

80

For Al so sone as ȝe Cristened were,
Alle ȝoure Olde Synnes forsoken ȝe there :
and also I-puryfyed weren ȝe Clene
Of ȝowre Synnes Alle be-dene.

84

But sethen that we Owt of oure Contre gon,
Into this Contre to Comen Everychon
that Oure lord hath behoten vs here,
To vs and to alle Oure lygne In fere ;

88

but that On somme Of Owre partye
the dirknesse is fallen sekerlye,
wherethorwh ȝe be comeu bothe fowl & blak,
and the fals Enemy of whom I to-fore spak

92

ȝow hath browht Into dedly Synne,
the wheche that ȝe be Ronnen Inne.
and the Synne whiche þat ȝe han do,
It is Riht fowl with-Owten Mo ;

96

and that was Sene attë See
whanne that ȝe myhten not passen with Me,

wherfore that drede Owhte ȝe to have,

ȝif that ȝoure sowles scholen ben save.

100

“This dirke valey, and this depe,
that this dewk say In his slepe,
sygnefieth with-Owten Ony more liknesse
the valey Of helle, where as is distresse ;

104

whennes that neuere man schal pase,
and he be Entrid, for þere is non grase.
In wheche valey somme lefsten there,
And somme forth pasten In fair Manere,
whiche that weren good men and trewe,
lyghtly they pasten vppon a Rewe."

out of which no
man escapes,

108 and those who
went on were
good men who
were saved.

And whanne thus he hadde Ido,
thannte dewk Gaanort Axede he tho
how him thowhte be his Expowneng,
ȝif that it liked hym Ony thyng.
"Certes, quod the dewk thanne,
I holde ȝoure wordis as A trewe Manne ;
And that ȝe han Seyd, it plesith Me,
how that Evere there-Offen it be.
For it doth ne more good trewely
thannte Ony thing that I haue herd Certeinly."

112

116

120 The duke
approves of
Josephes's inter-
pretation of his
dream,

124 and then bids the
Sarrasins dispute
with Celidoyne,

about the Virgin
Mary.

128

132

Thanne spak the dewk to þe Maistres Anon
Of the Sarazines lawe Everychon ;
And Seide, "lordynges, ȝe mosten here speke,
Arid vppon Celidoyne to ben Awreke
Of thike that þe Cristene don Calle
Marye, the virgine Modir of Alle-
Myghty God In Maieste,
how swich A lord Iborn Myht be,
Mayden after, as sche was to fore,
Ere that hire child was Conceyved & bore.
Now wolde I sen to-forn me here
how ȝe konne beren ȝow In this Matere ;
And the Cristene Confownded to be,
whiche that ful wel scholde plesen me."

Whanne that thus he hadde Iseid,
thannte stirte vp A mayster In a breyd,—
the grettest Maister Of alle the lond
Of Phelosophie, as I vndirstond ;—
and thus this Maister him vpe gan dresse
Towardis Iosephes, and gan to reherse.

136

140 Their wisest man,
Lucan, begins.

thanne Iosephes to him seide there,

144
Josephes tells him "Be War, Lucans, what thou seyst here,"
to be careful,

(For Lucans was the phelesophres Name,
Of Sarrazynes lawe A man of fame),

for if he slanders
the mother of
heaven's king,

"loke thou make here non lesyng

On Marye, þe Modir Of hevene kyng.
and ȝif thou do now, In Certeyne

he will repent it.
he will schalt Repenten In Every veyne
Er that thou part hens trewelye,

Amonges here Alle this Compenye."

Lucan denies her
virginity.

"I ne schal no thing Seyn, quod this lwean,

but As Openly it is knownen to Every man;

For I telle the, Iosephes, ful Certeynly,

was neuere Child In wommannes body

with-Owten Mannes knowlechinge,

and gret peyne In the Berynge."

Josephes appeals
to the Virgin,

"In the Name Of God, quod Iosephes tho,

Now hast thou Mad A leseng Æper two.

as she is a pure
maiden,

Now, that gloreous Mayde, specyalys I pray,

Aȝens whom thow hast witnessed this day,—

as verrayly as sche Maiden Is

To-forn and aftyr, with-Owten Mys,

And for Child beryng neuere defowlid was,

but Evere Clene virgine be Goddis gras,—

So as verrayly as sche clene virgine Is,

to prevent Lucan
ever speaking
amiss again;

thow have non more power to speken Amys

Aȝens hire In non Manere degré,

and that þou hast seid, it sone mot be."

156

160

164

168

and Lucan pulls
out his own
tongue,

and falls dead.

Anon as Iosephes this word hadde spoke,

this lucans Gan Roren In his throte,

and made thereto þe fowlest Cryeng,

as thowh it hadde ben a develes belewyng;

and drowh Owt his tonge with hondis

that brende, him thowhte, as feres brondes,

and pulde it Owt Of his hed,

and Sethen fyl down there stark ded,

172

176

so that neuere Man Mihte Of him stere
hond, leg, ne foot, In non Manere.

Whanne this dewk beheld this tho,
he ne wiste what to don for wo, 180
and myhte not Abyden his Orible Cry,
but Owt Of his paleys hadde hym trewely.
thanne to Iosephes spak he Anon,
“Maister, Aftir the now will I don,
For I ne wot what I May say
Of My Selven this Ilke day ;
but ȝif thou me wilt tellen here
Of hire virginite In Alle Manere,
how that Clene virgine ȝe myhte be,
To-forn and Aftyr, In Alle degré—
and ȝif this þou Conne seyn with-Owten faille,
I wele Clene werken Aftyr thin Cownsaille.”
“Now, Certes, Sire, quod Iosephes tho,
this schal I the tellen Er that I go.

“whanne thou were A child here be-forn,
Thanne was I neyther begeten ne born,
Ne Sethen Aftyr that ful longe
that thou wondris Sye ful stronge,
whiche that Neuere thou dist discrue
To non Creature, I the ensure ;
For the grettest drede haddist þou tho
that Sethen thou haddest, oþer to or fro ;
and ȝit it Is In thin Remembraunce
Of that Merveil and Of that Chaunce.”

Aftyr this word Anon thanne
the Dewk gan lawhen On Every Manne.
thanne Iosephes Axede hym there
“Why lawhe ȝe, Sire, In swich Manere ?” 208
“I lawhe, quod this dewk, Certeinly,
For þat ȝe maken fables so Openly,
and seyn that I Abasched was,
which I nas nevere In non plas.

180

184

188

192

200

204

208

212

The duke sends
away the body,
and says to
Iosephes,

“If thou canst
prove to me her
virginity,

Iosephes under-
takes it,
and begins to
remind him of
what happend
before he
(Iosephes) was
born.

The duke laughs
at his inventing
so boldly.

* How can you
know what
passt before
your birth?

but, Iosephes, þe maken a fable here,
that þe sein thyke tyme born þe nere ;
a-forn þoure birthe to knownen Certeinle,
this wolde I weten how this myhte be."

216

" Now, Certein, Sire, quod Joseps tho,
Alle this thing May wel be do ;
For he that Of Alle poyntes hath knowengen,
To me hath discouered this ylke thinge ;

220

* He who knows
all, showd it to
me,

and but Of Alle things he were wis,
Elles Of konnenge hadde he not þe pris ;
but Alle Maner thinges knoweth he,
that this hath discoueryd to Me.

224

and I can tell it
thee,
though thou never
toldest it to any-
one.

and ȝit tolded (*sic*) thow it Neuere to non Man,
and ȝit to the tellen I it kan,
In Every poynt Ryght As it was,
Openly, Sire, now here In this plas.

228

" Ferst, Sire kyng, I schal tellen it the
That thou were boreن In Galee,
And A pore herdeman thy fadir was ;
And there keptest thou bestes In that plas.
Anon as thou were fourre ȝeres Old,
Forte kepen the bestes he made þe bold,
So that it happed ones In the Monthe Of May,
as thou keptest thy bestes vppon A day

236

and as thou
watchedst thy
beasts under a
rose-tree in field
Tarsis,

In A feld that was Clepyd Tarsis,—
and vppon a tewsday it was I-wis—
that vndir A Roser thou wentest there
To schonen the hete In alle Manere.

240

thou sawest a
fleur-de-lys,

And whanne there-vndir I-set thou were,
A fair flowr-delys Sye thow there,
Ful hy and ful fayr Abowtes the ;
For swich Anothir dist thou neuere se.
And whanne thou haddest beholden it longe,
from that there Cam A Roser ful stronge,—
thus thowlte the there In this Syht,—
As on tre Owt Of Anothir scholde Alyht.

244

and out of it grew
a rose-tree,

248

This Roser hadde Mani Roses vpon,
but of Bewte was there Neuere On ;
and faste thou gonне to beholde
why so fowle they weren in Every folde. 252
thanne Semed the that Owt of the delys,
A rose Owt sprang Of Riht gret pris,
that Alle the tothere Roses Over spredde,
and down to the Erthe there hem ledde,
and fillen Alle down pore and Anoyows,
thus thowhte þe, vndir that Rose so gloryows. 256
which bore many
poor roses,

“ And whanne Alle they weren fallen Adown,
That non lefte there Abydying In-virown, 260
thanne Sye thou On that isswed Owt there,
the fairest Rose that Evere Sye thou Ere,
And Most Merveillous there to Syht,
the wheche Rose þere Abod .ix. dayes Owtricht,
and Everich day it Grew ful Sore,
bothe Fairere and gretttere, More & More : 264
which grew
bigger
and fairer
every day;

That so gret Merveille Of non flour
haddest thou Neuere to-form that Owr,
For Swich A Rose sie thou neuere Er
In non Contre nether Ny ne Fer.
And Every day thider gonне thou gon
that Rose to beholden Anon, 268
and every day
thou didst go to
see it,

That nethir beste ne non Othir thing
To that faire Rose scholde don hyndreng :
this wost thou wel, Sire, now, Everydel
that I the telle, thou knowest ful wel. 272
and it was shut
up tight like a
bud;

and Evere As Clos that Rose it was
As Any botown In ony plas ;
And here-Offen Abasched wondirly thou were
That it Nevere Opened I non Manere. 276
and one day thou
wast hurt by a
wild boar,
under the rose-
tree,

As thow than there vndir that Roser lay,
Of A wilde swyn thow were wondid sore
thoruh thin hype, that thou were ny lore ; 280
284

and so syk thou were, swich was thy gras,
that Remeven thou ne Mihtest Owt of þat plas.
And whanne it was Abowtes Midday,
that Rose beheldest þou as thou þere lay, 288
and thou sye that Moche Reddere it was,
be an hundred fold than Ony In that plas,
and Grettere and largere it was also
thanne An hundred of þe toþerc, as þe thoulhte tho. 292
and thus as thou haddest here-Of Merveylling,
thou beheldest Owt Of that Rose Goyng
A Certein thing, what so It was ;
but thou Nistest nowht be non Cas. 296
but I telle the nowe in Alle degré,
the forme Of A man it hadde sekerle ;
And ȝit the Rose Openede neuere the More,
but al Clos and Ioynt Evere was it thore, 300
bothe to-forn and Aftir Also :
this knowest thou wel that it dide do.
and whanne the fegure þat there-Owt gan gon,
A whyle vpon the Erthe went Alon, 304
thus sone Cam forth a ful gret serpent
that him¹ wolde han devoured verament.
Neuertheless ȝit to-gederis they fowhte
so þat þe serpent was slain and brought to nowhte ; 308
and thanne Anon to þe flowres he Ran
that weren so fowle & fallen than ;
hem he took vpe thanne Everychon,
and with hym bar þereforth Anon. 312

And whanne Alle this haddist þou seyn,
vpon thyn wounde haddest þou non Mende Certeyn,
but vpe thou Ryse, and bethowhest the
Whethir it were soth Oþer vanite. 316
thanne gonnew thou forth forto gon
to beholde that faire Rose Anon,
For to sen what were þere with-Inne,

and the rose
grew redder and
bigger,

and something
came out,

having the form
of a man,
though the rose
never opend;

and this man
kill'd a great
serpent,

and gatherd up
the fallen flowers,

and carried them
away with him,

¹ MS. *hit.*

and Er woldest thou for Nothing blynne. 320
 So wentest thou forth to that Roser,
 and Anon therto thou kneledist ther,
 and kystest that Rose ful Swetely ; and thy wound
 thanne thus sone Al hol were thou sekerly. was heald by
 And Of thy wownde feltest þou non deseyse,
 so Mochel that Roser gan the plese,
 an fulfild þou were Of so gret swetnesse,
 So that neuere Erthly man More ne lasse 324
 hadde neuere, the thowhte, so gret plente
 Of Swich swetnesse In non degré.

thanне In thin hond took thou this Rose,
 and be thy power woldest it vnclose ; 332
 but Anon to-forn the descended there
 A man as though it were In flawmes Of fere ;
 And sodeynly to-forn the, As thou thowht,
 this Man from hevene to the was browht,
 and to the Seyde there ful Openly, 336 Then a man
 that the signefiaunce there-Of trewly
 Ne scholdest thou not knownen be non chawnce,
 For thou were not Of his Creaunce ; 340 thou shouldst not
 And so Of this word Abascht sore þou were
 that In to this day þou nost what to don for fere.
 “ Now have I the told Every word,
 as I trowe thou wilt to Me Acord, 344
 what thou didest at the Age Of fyve ȝer
 In that Contre whiles thou were ther.”

And whanne the dewk these wordes gan here,
 how Iosephes hadde seyd In swich Manere, 348 Duke Gaanort
 Anon Of his place be gan down to gon comes down
 Amonges his Meyne þere Everichon,
 And knelid Adown vpon his kne,
 and seide, “ goddis Mynestre, worscheped þou be. 352 and worships
 Now knowe I wel, that Every word
 It is ful trewe þat thou hast me told ; Josephes, and
 Now wot I wel that thou Art he, says his account
 of the adventure
 is all true,

[leaf 61]

the wisest man Of this world ful sekerle. 356

and prayes him to
explain it to him.

Now, for thike lord that thou levest vppon,
So telle me þe signefiaunce Of Everichon :
For Certes Of Alle worldly thing
So mochel to knownen have I desireng ;
therfore, sire, now preye I the,
So tellen me þeroffen the verite."

Josephes warns
him he will
repent it,
if he does not
respect what he
is going to hear.

" Dewk Gaanort, quod Iosephes¹ tho,
I schal the telle Er that I go ;
but be war Of that I schal tellen the ;
but thow it worschepe In Alle degré,
wete thou Riht wel with-Owten More
that þou the schalt Repenten ful sore,
Sorrere thanne Evere didest þou Of Ony thing ;
but thou now worschepe here myn seyeng.

" Herkene now, and I schal the Say
the signefiawnce, this Ilke day,
bothe Of the flowr delys and the Roser :
Of Al these thinges I schal tellen the her.

The fleur-de-lys
represented Eve,

" The delys that to-foren the Roser thou sye,
It signefyeth Eve, oure form Modir, sekerlye, 376
that Of Al this world was the begynneng,
and Of Oure lyne the ferste forth bryngeng ;
and thoruh the synne that there don was
In Paradys, that delitable plas,
wherby Alle Synne and wretchednesse
vs and Ek Owre hath browht In distressesse.

who brought sin
into the world;

thanne Cam there A dew from hevene Adown
and watered that Roser Al In-virown ;
For there as the delis, be Inobedience
Fyl In Synne, and dide gret Offence ;—
be the Roses vndirstonde schalt þou here
the holy prophetes that to-fore Crist were,
that Comen Alle Of Oure ferste Rote,
whiche was Eve, as I the behote,

the roses are the
prophets who
were before
Christ ;

¹ MS. Josep.

that Into helle they wenten Echon
After here dethes, ful gret won. 392

For they weren fowle & vnclene,
and for synne thider wente, wel myltest þou wene.

& be the Roser, vndirstonden schalt thou
the world Only, as I telle the now ; 396
the rose-tree is
the world,

to wheche Roser men gon ful faste
the flowres to pulen In gret hast.

So fareth this world with-Owten More
to hem that to hit Enclyne so sore : 400

the world to hem it is so delytable,
they connen not it leven with-Owten Fable ;
þerfore to helle they fallen Adown, 404
which causes
many to fall into
sin ;

alle swich peple In-virown
that hem delyten In wor[l]dly thinges here,
and hevenely thinges leven In Alle Manere,
and forsaken hevenlych heritage,
& to worldly thinges hem take, boþe lord and page. 408

wel Mown they for folis Itold be,
and vnewitty & Madde, ful sckerle,
that leveth to taken A precious ston,
and Amongis the swyn to putten it Anon : 412

for More they loven wretchednesse
Thanne hevenely thing, Oþer Ony goodnessse.
and love evil
better than
goodness.

“ Be the Roses that fillen adown,
thou schalt vndirstonden Al & Som,— 416
tho that fillen down Of that Rosere,
that So feble and Anentisched were :—
The fallen roses
were the good
men,

For prophetes and good Men thou it take,
That mochel good diden for god.lis sake, 420
that, thorugh synne of Oure ferst modir here,
To helle they wenten alle In fere
afþyr here deth and departysown,
and stille Abyden there In that presown
Tyl that the flowr Of Alle floures
Gan Owt to springe for Owre socours ;
who were sent to
hell for Eve's sin,

424

till the time of St the wheche is Oure lady seint Marye,
Mary, that is virgyne and Maiden ful trewelye, 428
the best of women, signified by the great rose, and Of Alle wommen hath moste Bownte.
where-thorwh, sire, As I telle it the,
that God In þat virgine dide Alyte
as sonne that schineth thorwgh glas so bryht ; 432
and hire virginite neuere put Away,
and so Owte he wente, the sothe to say.
And Evere is this hire virgynyte
As Clos as þe Rose In Eche degré, 436
that so As solely Owt he wente
as þat be Entred by his Owne Entente ;
so at the byrthe as clene virgine sche was
as At hire Conceyveng, thorwh goddis gras ; 440
and thus Evere aftyr and to-fore,
Clene virgine for Evere Abod sche thore,
lyk As the Rose that thou there sye,
Evere Clos On the Roser with thin Eye. 444

He, who was born of her,
lived 32 years as a mortal man, “ Whanne Into this Erthe that he was bore—
as thou sye owt of þat Rose Isswen thore—
thanze dwelled he here, kyng Of kynges,
and In xxxij wynter dide Many thinges ; 448
and so longe abod he here
In povert and In gret Misere,
so that the Enemy supposede wel
A dedly Man he hadde ben Everidel ; 452
and thryes he gan hym forto Asaye
be diuers weyes In On daye ;
but Evere he fond hym so hard & Cleno
that he ne wyste what he dyde mene. 456
thanze whanne he say he Cowde not spedē,
died on the cross, Thanne On the Crois Crist Suffred dede ;
there wende he hym forto han Gete,
but his pray there dide he forleto : 460
For In as Moche as God he was,
rose again, he Ros Aȝen thorwgh his Owne Gras,

and wente to that fowle presown,
and deliuered his frendis Everichon.
This was he that thou Sye verraylye
Owt of the Rose Isswen to-fore thyn Eye ;
and fawht with that fowle Serpent,
wiche was þe fals Enemy verament,
and ladde his frendes to hevene blisse.
Lo, the Signeficacioun of þat Rose it isse.

464 and delivered his
friends from hell,

468

“ Oþer ellis vnderstonde thou Myht here,
that god, þe serpent Ouercam In þis Manere
be his deth vppon the Croys ful ryht,
thus Ouercam he the devel Owtryht.
For be that deth he hym Ouercam,
and purchaced lif to Every Cristen Man.

472 The serpent signi-
fies either death,
or the devil
(the French gives
the two ideas),
both which were
overcome by the
death of Christ.

476

“ And thus, In this Maner degre,
bor was Iesus Of Mare,
that Evere is, & was, a blessed virgine ;
And Al Ioint & Clos In Al manere tyme
As was the Rose, I telle it the,
but Alle Oþer Opened ben Sekerle ;
and Of this thing Mihtest þou ben Sure,
That Evere was sche virgine good & pure.

480 This was the
manner of the
birth of Jesus,and the virginity
of Mary,

480

484

“ This is the virgine, and thou wylt Wete,
That thou worschepedest Neuere ȝyte.
and wilt þou wyte why worschepen hire þou ne May ?

whom thou hast
never worshippt,

For thou ne Art not ful waschen In Fay,
In the Swete flood, Owther In the wawc
that baptesme Is Clepid be the newe lawe.
Now haue I the told, dewk Gaanore,
Of that thou Axedest me to fore ;
what I haue the seid now, telle þou Me,
how thou likkest therby In Alle degré.”

488 because thou art
not yet baptized.

492

CHAPTER XLIV.

OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE.

All Gaanort's men declare that they believe the Virgin kept her Virginity before and after Christ's birth, and therefore they will be christend (p. 149). Gaanort too desires baptism (p. 150), and Josephes baptizes a thousand of the men (p. 150). Gaanort then orders the unbelievers out of the place; and they go on board a ship (p. 151), which soon turns "up so down," and drowns them all (p. 151); and next morning all the bodies are found under the Castle walls (p. 152). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 154), whence in Arthur's time knights shall issue to joust with all comers (p. 154). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's hows the storye, It doth declaren more openly" (p. 155). Gaanort also erects a Church in his Palace, in honour of Mary (p. 155); and Joseph's wife is delivered of her son Galaas, called *Galaas the Fort*, because he was born in the Castle (p. 155). The people round send and tell the King of Northumberland of Gaanort's Conversion (p. 156), and the King, by the advice of his Barons, orders the Duke to come to him (p. 157); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 157). This Gaanort does (p. 158), and the King of Northumberland at once summons his men to the fair city of Soose (p. 159), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 159). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 160). Nasciens advises a sortie on the King's army while it is encamping (p. 161). This is made, and is very successful, 200 and more being killed (p. 162); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 163), who fights 'as a devel' (p. 164), kills the King's horse, and then the King himself, as he will not yield (p. 165). The Saracens, on seeing their leader dead, flee to the Humber (p. 166), and so the Christians have the victory, and give God thanks for it (p. 167).

Duke Gaanort
says he is quite
satisfied with
Josephes's ex-
planation of his
Vision,

"Now, Certes," quod this Dewk thanne,
"In Al this lond Nys þere non So wys Manne,
Non Manere Of Clerk Of phelesophye,
that thou ne scholdest hem Alle distroye;
So that In gret Ioye thou hast me put Inne,
whiche from myn herte ne schal neuere twynne." 4

and now I haue so fulleche knoweng
So that I desire neuere non Othir thing."

8

and asks his
clerks

thanne torned he toward his Clerkis Anon,
and thus to hem seide Everichon,
"wyle þe not seyn that this virgine Marye
whiche that Conceyved so prevylye,
and bar Iesus Crist that holy prophete,
That bothe virgyne and Mayden is ȝete ;
Is sche not Mayden bothe After and to-fore,
As this goode Man vs techeth In lore ?"

12 if they are not
convinct about
St Mary's virgin-
ity.

"Sire, quothen they Alle Everichon,
there Aȝens ne seyn we not On.

16

They advise him
to be converted.

For Apertly It was Schewed to ȝow

20

As he toforn vs telleth here now ;

wherefore Alle we trowen it ful wel

that he hath seid here Everydel.

and loke þe don Ek, Sire, the same,

and Elles trewly ȝe ben to blame ;

24

and þat to ȝoure lawe no more soiet þat ȝe be,
but Only to the lawe Of Cristyente.

therfore bethenke ȝe what ȝe welen do,

For ȝoure lawe we forsaken for Euere Mo ;

28 as they are,

Fo[r] nethir for wraththe ne for stryf

we scholen Neuere dureng Oure lyf

but Only On god worschepen Ay,

the wheche is Jesus Crist, God verray."

32

and they ask
Josephes to bap-
tize them.

Thanne kneled they down Everichon

To Josephes feet there Anon,

and preyden hym Alle Of Cristenenge,

And Ek Of that holy watres waschenge.

36

Anon As he thus herde hem Seyn,

he bad hem Rysen vp A-Geyn :

Ek he wepte for Ioye and for pyte,

So gret Mirthe in herte thanne hadde he ;

40

and graunted hem there here Askynge,

the holy water Of Cresteneng.

44

Thanne spak he to Dewk Gaanor,
And to hym thus scide Ryht thor,

Josephes asks the duke to do the same,

“ Faire Sire Gaanor, quod Iosephes Anon,
wilt thou do As thi Clerkes here don,
and As the Maistres don Of thy lawe ;
For Of Cristendom they ben Ryht fawe ? ”

“ Sire,” quod the dewk to Iosephes thanne,
“ thowgh they forsaken it Every Manne,
Onliche Of baptesme I the beseke,
that Art goddis Mynestre good and Meke ;

and Gaanort also asks for baptism.

for though of hem Cristened ben neuere On,
Of Baptesme I praye the, Sire, now Anon.”

52

At that tyme was there An huge Cry
Thorwgh Al that paleys ful trewely,

Josephes rejoices, sends for a priest and water,

that Iosephes they hadden Greved So,
they Niste for Mone what to do,
but preiden hym Of Baptesme Everichon

Al so faste As they Myhten Rennen Oþer gon.

And whanne Iosephes Al this beheld there,
he made gret Ioye In his Manere,
and Comanded there A prest Anon

and baptizes more than 1000 of the folk.

water to putten In a ston,
and blessed it with his Owne hond,
as I do ȝow to vndirstond,
and Cristened there-Inne dewk Gaanor,

And After Alle that Evere Comen thor,

Bothe Child, Man, and Womman,
that Baptesme Of hym preide than ;

So that longe Er it was Noon
A thowsand he Cristened Everichon.

64

and whanne that the Even Comen was,
This dewk there putte Owt Of his plas

The duke sends away those who won't be chris-tend.

Alle tho that Cristened wolde not be,
Owt Of his paleys he dyde hem fle,
and Alle his Meyne I-Cristened they were,
Sawf an hundred and Fyfty there.

68

72

76

(The dewk wolde neuere chongen his name,
For that it was Of Ryht gret fame,
And Ek his Fadyr I-Clepyd was so,
þerfore non Oþerwise Nolde Iosephes do.)

Duke Gaanort will
not change his
name in baptism.

Anon he Comanded to Alle tho
Owt Of his lond thanne forto go.
and they Answeryd hem vntylle
that they wolden it dou with good wille.
Thanne wenten they Owt Of þe Castel
To the water side ful faire and wel :
and there fownden they A schipe Anon,
and there-Inne Maryneris Manyon ;
and thike Schip they Entred ful sone,
And Into the See Gonnen they Gone,
preyenge to the Chef Marynere
Into A Nothir lond to leden hem there.

84

And whanne Entred weren they Everychon,
And from the lond that they weren Gon,
A gret wynd Anon Gan there Aryse
Owt Of Mesure In Alle Wyse ;
and the Schipe torned vp so down there
So that Alle Anon Idrenched they were,
Alle that Evere Resceyved not Crystente,
bothen they and Maryneris, I-drenched they be.
that Nyht the dewk gret Ioye he Made,
and Iosephes and his felawes Made ful glade ;
and al Nyht spoken Of þat Compenye
that from hem parted so velenoslye.

88

The unbaptized
go away in a ship,

The dewk, Of Iosephes Asked thanne,
“Good Sire, what sehal fallen Of þese Menne ?”
“I schal ȝow tellen, quod Iosephes tho,
Of that peple how it sehal go :
to Morwen schole ȝe hem Alle Se
To londe ARyven In A queynte degré,
whiche to ȝow schal ben gret verefiaunce
and gret fulfillenge to ȝoure Creaunce :

92

which meets a
great wind,

and is capsized,
and they are
drownd.

101

Iosephes tells the
duke

108

112

he shall see the
drownd men
again in a strange
way.

and gretttere wondir syen þe neuere Non
thanne þe scholen to Morwe Of hem Echon."

116

Of which dewk Gaenor abascht hym sore,
and gladly of Iosephes wolde weten More,
but he durst not, lest he wolde hym greve,
þerfore no more to hym wolde he Meve.

120

So wente the dewk to his Reste that Nyht,
And Abod there whiles it was day lyht.

[leaf 62]

The next day,
a yeoman comes
to the duke,

Vppon the Morwe, Whanne it Was Day,
there Comen tydlynges with-Owten delay
To this Dewk Sire Gaanore,

124

Of A Messenger cam renneng thore ;
where-Offen Abasched he was non del,
For he supposede Of non thing but wel.
there Cam A ȝoman ful faste Rennenge,
And browhte þe dewk Merveillous tydynge.
“ What ben tho, quod the dewk thanne,
telle me here Anon, thou ȝomanne.”

128

“ be my trowthe, Sire, quod he tho,
vndir this Castel As I gan to go,
lyn there Al that peple ded
that hens departyd Owt Of this sted,
whiche that wolde not I-Cristened be ;
ȝonder, Alle ded, þe Mown hem sc.”

132

and Whanne þe dewk herde herc-offen telle,

136

Owt Of his Castel he Cam ful snelle
Forte knownen whethir this soth were,
Owther A lesyng Itold hym there.

And whanne that he Cam to þe se side,
Manye Of his Meyne he fond þere that tyde
to beholden this Merveille there
that was befallen In this Manere.

140

and whanne the dewk it gan beholde,
In his herte he Merveilled Many folde
Of so moche peple Ipersched to be.
thanne þere Of his Meyne Anon Axed he

Duke Gaenor
goes to see about it

and is much
astonished at
finding so many
dead bodies.

In his herte he Merveilled Many folde
Of so moche peple Ipersched to be.
thanne þere Of his Meyne Anon Axed he

144

148

' What Manere Of peple that it was ?'
 thanne scide A knyght In that plas, 152
 " It ben they that wolden not Cristened be
 that here lyn ded As ȝe Mown se ;
 and forsothe, sire deuk, I haue herd telle
 that An hundred and fyfty þere ben full snelle." 156

" Now, serche Abowtes, quod the dewk thanne,
 ȝif ȝe fynde here So Manye A Manne."

thanne dyden they the dewkes Comandement,
 and there they fownden hem Alle present—

160 They count them,
 and find 150
 and a mariner
 with them.

An hundred and Fyfty Everichon
 liggen alle there vpon harde ston ;
 and with hem was fownden A Marynere,
 And An Ore In hond there.

164

For this Merveille ful trewely
 the dewk sent aftyr Iosephes hastely.

Iosephes is sent
 for,

thanne thedyr Cam Iosephes Anon,
 and his Compenye with hym Everichon.
 thanne Axede the dewk Of Iosephes þere
 Of that Aventure, how it were.

168

thanne quod Iosephes " Certeinle

It is behapped as it scholde be ;

172

For thou schalt neuere sen synful Man
 that the fals Enemy serven Can,
 but ȝif he qwide hem thus here Mede
 As to hem he hath don In this stede.

176

For whanne he hath served him al his Age,
 be he Neuere Of so hy parage,—
 And whanne he weneth Aboven to be,
 thanne Cometh the fals Enemy ful sekerle,
 And hem so sleth In dedly synne,
 and sleth bothe body & sowle with-Inne."

180

" Sire Iosephes, quod the dewk thenne,
 what scholen we don with Alle these Menne."

The duke asks
 what is to be done
 with the bodies ?

" Sire, quod Iosephes, I schal ȝow say.
 Into this Erthe here let putte hem this day,

Josephes advises
to build a tower
over them,

to be callid,
The Tower of
Marvels.

For in the time
of King Arthur

shall many
knights come out
of this tower,

no man knowing
whence they
come,

till he arrives,
who shal end
these adventures.

Evene be the banke faste by ;
and Over hem do make A towr ful hy, 188
So that with-Inne the tour Alle Icolen¹ they be,
here bodyes Ibcryed ful sekerle ;
And whanne the towr performed Is,
thanne schal it be Clepid with-Owten Mys, 192
“the towr Of Merveilles” schal be þe Name,
for, thorwgh alle breteyng, þat schal ben þe fame.
“In this lond that is called breteyngne,
Arthowr A Kyng schal ben Certeygne, 196
the moste worthy and vaillawnt knyht,
and the Most Merveillous In Ony fyht.
and In that tyme here schal befalle
Many Merveilles wondirful with Alle 200
be the strok Of On swerd Only,
that Al the world þere-Offen schal speken trewly ;
wheche Merveylles scholen Enduren here
In this lond fulliche fowrtene ȝere ; 204
and this Merveille schal algates laste
til þe laste Of Nasciens lyne Come In haste.
Of the Merveilles I haue ȝow told
þat þere scholen ben wrowth Many fold ; 208
For knyght In Arthures Cowrt ne schal non be
thus Iustes Other bataille Asketh sekerle,
that as a good a knyht here schal he fynde
Owt Of this towr to Entren be kende ; 212
And thowgh that Neuere so Manye Assemblen here,
Owt Of this tour scholen Comen In fere
Man for Man with hem to fyhte ;
and ȝit schal non Man knownen Aryhte 216
whens they Comen In Non degré,
tyl these Aventures be On persone I-Ended be,
and for this speyal Cause Only
‘the towr of Merveilles’ weschole Callen It properly. 220

¹ *Icolen* is the perfect participle of *cele*, conceal, as *iholen* is of *hele*, cover, conceal.

"Now doth beryn these Men Anon,
and do Make this towr of lym & ston ;
For Alle thing þat I have ȝow told,
ȝe scholen fynden it trewe In Eche fold." 224
 The duke buries
the 150 drownd
sinners,

the dewk let beryn these Men Anon,
and let Ordeynen faste lym and ston,
both Masouns and Carpenteris sent After faste,
So that the towr were made In haste ; 228
 And whanne that towr Redy was dyght,
"the towr of Merveilles" Anon it hight ;
the wheche Name longe dide laste,
Tyl that lawncelot thedir Cam In haste
and it dide breken In pecys A-down,
Al that towr Onlich In virown,
as Of Arthures hows the storye
It doth declaren More Openlye. 232
 which lasts till
Lancelot comes,
and breaks it
down.

and whiles this towr was in Makyng,
þe dewk a fair Chirche hadde In Reryng
In a fair place Of his Castel
which this dewk loved ful wel. 240
 Gaanort also
builds a church in
honour of the
Virgin.

þeke Chirche there Arerid it was
In þe worschepe Of Marye ful Of gras.
and whiles this Chirche was In reryng,
Iosephes Modris tyme was Comeng 244
 that hire Child sche scholde bere
In that Castel Evene riht there ;
and whanne the Child Iborn it was,
A fair knave Child In that plas,
where-Offen gret Ioye there they made,
and Alle the Court they weren ful glade,
and Named that Child Galaas Anon ; 248
 Josephes's mother
bears a child,

where-fore gret feste þey maden Echon ;
and for that Child In that Castel was bore,
"Galaas the fort" they Calden hym thore. 252
 calld Galaas the
Fort.

Whanne they that In virown the Castel were,
Wysten how that With the Dewk It stood there, 256
 The duke's
neighbours

threaten to
destroy his castle,
because he is
converted.

and that he was torned to Cristendom,
and al his Meyne bothe hol & som,
and gonnent to Grosschen Everichon,
& there to hym Sent Massage Anon 260
'that werren they wolden vppon hym þerc,
and distroyen his londis Every where.'

Anon he Answerid þ^e Messengeris Ageyn,
and seide, 'his lond he wolde kepen Certeyn 264
al so longe as that he Myhte,
For sarazines lawe he hadde forsaken Owtricht,
and to that lawe wolde he neuere tornen Aȝen
Schortly thowh they wolde hym Slen.' 268
whanne they herden his Answere,
tho that Messengeris weren there
wenten to the kyng of Northlumberlond,
And dide hym Al this to vndirstond,— 272
'that dewk Gaenor hadde deservid wel
his lond to lesen Everidel ;
for he hadde forsaken paynem lawe
and to Cristendom he dide hym drawe.' 276

Then the Saracens
send to the King
of Northumber-
land,

The king is
angry,

and tell him
Gaanort has
turnd Christian.

Whanne the kyng of Northlumberlond herde this,
he was Ryht wroth with-Owten Mys ;
For the kyng knew þ^e Dewk so wel
hard Of herte As Evere was stel, 280
and the worthyest knyht In Al bretayne ;
this wiste wel the kyng, he was certayne.
thanne took he Cownseil of his barown,
Of that cause what is best to don : 284

and takes counsel
with his barons
what to do.

They advise him
to send for
Gaanort,

"Sire, after hym Anon doth sende,
that he to ȝow Come, & not Offende ;
and ȝif he ne Come not At ȝowre sonde,
thanne Mown ȝe hym Sle, & don him schonde ; 288
And Elles taketh ȝoure Ost ful Clene
& werreth On him Al be-dene,
so mown ȝe slain him, and þ^e Cristene Also
that hym Made this forto do ; 292

thannc scholen the Cristene In non degré
In this Lond not I-Reryd be."

Anon the kyng dyde After here Red,
and sente forth Messageris In that sted,
and 'Comanded hym As his lige Man
Anon to hym he scholde Comen than
For to speken with hym there,
that he ne leve it In non Manere ;
and ȝif that he This withstonde,
that he Nele Comen At Myn sonde,
Schortly he schal Confownded be,
he and alle hise ful Certeynle.'

whanne the dewk herde this tydyng,
To hym it was A gret Affrayeng ;
For he knew the kyng Myhty was
Of londis, Of Body, In Every plas.
So thanne to Iosephes he Cam Anon,
And Axede Cownseil what to don.

"I schal ȝow say, quod Josephes tho,
In this thing what is best to do :
Anon that ȝe sende hym to seyne,
'that his Man ȝe ben not certeyne ;
For Owt Of his Subiection ȝe ben,
and Owt of alle his lordschepis ful Clen ;
and Only I-set In the seignorie
Of Iesus Crist the sone Of Marye,
hos lordschepē that ȝe welen holde
For Ony Man, be he Neuere so bolde.'

For, knoweth wel, Sire dewk, In Certein,
That Owre Lord ȝow schal socouren ful pleyn,
and Of him to haven the victory
Of the Miscreawntes Sekerlye ;
And thowgh algates ȝe scholden deye,
bettere myhten ȝe Neuere Certeinlye
thannc vpon the Enemy Of Iesu Crist,
Sire Dewk, herto thou myht wel tryst :

296

to come to him as
his liege man,

300

and if Gaanort
will not come, he
shall be con-
founded.

304

308

Gaanort consults
Josephes.

312

Josephes advises
'send to the king,
and say
you are no longer
his man,

316

but belong to
Jesus Christ only.

320

He shall give you
the victory over
these miscreants.'

328

For werse thanne howndes, Siker they ben,
 al the Compenye, as þe scholen wel sen.
 this is my Counsaille that þe do,
 and god honouren Evere Mo. 332

and but þe welen don Aftir Me,
 holichirches child art þou not sekerle,
 but A wykked servaunt to god Only
 but þou Riht thus do vtterly." 336

"And I wele seker, quod the dewk thanne ;
 him schal I serven for Ony Manne."

The duke tells the messenger Thanne Cam he to þe Messengers Of þe kyng,
 and of here bode ȝaf hem Answering : 340

"I will not go to the king of North-umberland,
 but he may come and speak with me, if he wants anything,
 for as long as he is a paynim,
 I will do nothing for him.

"þe mown seyn (*sic*) the kyng vnto,
 'with hym to speke will I not go ;
 but ȝif he wil Owht In Ony degré,
 so lete hym Comen an speken with Me ;
 For as longe as he A paynem Is,
 For hym I wele don nowht I-wis.' " 344

"how goth this, quod þe Messengeris tho,
 that þe to ȝoure lord ne welen not go,
 sethen þe holden Of hym ȝoure lond,
 as it is don vs to vndirstond."

"that I do Not, with-Owten lettengē,
 but Only Of Iesus, hevene kinge ; 352

Of hym I holde Al my lond,
 as I do ȝow to vndirstond ;
 and for his love, sires, Only,

I haue forsaken Alle Oþere seignory." 356

I have forsaken all other seig-
 nonry for that of Christ,

"In feyth, quod the Messageris Ageyn,
 þe mown be sewr and Certein
 that to-forn this Castel scholen ȝe so
 to ȝow many A strong Eneme." 360

"ȝe, quod þe dewk to hem ful sone,
 thowgh they myn Enemyes ben Everichone,
 So that God Onlich my frend he be,
 Of hem haue I non drede sekerle." 364

and fear no other enemies.'

Thus departyd the messengeres Anon,
and toward here lord forth they gon,
& tolde him Evene word for word
that the dewk to hym wolde not Acord.

368

thanne sente he Messengeris Anon In hie
Abowtes Al his lond bothe fer & Nye,
'that his Meyne to hym scholde Comen there
In here beste aray In alle Manere,
To A place that is I-Cleped 'soose,'
whiche was þat tyme A fair Cyte.

372 The king of
Northumberland
gathers his host
at Soose,

So be the day that he hem sette,
At that Cyte Alle they mette ;

376

so þat the kyng Isswed Anon
Owt of that Cyte, and his Meyne Echon,—
what On hors bak, & what On foote,
bet than fyve thousand, wel I wote.—
so that his Iorne he took wel faste
Tyl to humber water he Cam Atte laste,
and Entrede Into A priorye,
he and Al his Compenye.

380

384

The same dai Comen they to-forn þe Castel,
& with hym his Meyne Everydel ;
but Iosephs In that Castel not ne was,
but at Anothir besides In that plas.
Half A dayes Iorne thenne,
whiche 'Caleph' was Clepid of many Menne.

and comes to
besiege Galafort.

388

[leaf 63]

Iosephes has gone
to the castle
Caleph.

Whanne the dewk sawh þe kyng so þere,
he was afrayed In diuers Manere
as A man that neuere beseged was
to-forn that tyme In non Maner of plas ;
For Evere to fore tymes hadde he be
the worthiest knyht ful sekerle
Of Al the world with-Owten drede ;
For dowte hadde he neuere In non stede.
The Castel with-Inne wel Ordeyned was
Of Men of strengthes In Every plas ;

392

396

Duke Gaanort is
much alarnd
at the king's
force,

400

For Anon As the Cristene herden telle
 that the kyng was so fers & felle,
 and that he wolde werre begynne ;
 there-fore bethowhten they with-Inne,
 were it werre, Other were it pes,
 they wolde ben seker Neuertheles ;
 and More siker with-Inne they were
 thanne with-Owten ȝif they hadde ben þere.

404

and remains
inside his castle.

And the Castel In hym self ful strong it was,
 whiche to hem was Comfort In that plas ;
 and the Cristene with Al here Myht
 Stoffed that Castel bothe day and Nyht
 to here power, what Myhte Availle
 To that Castel with-Owten faille :
 and this was On Of þe thinges Most
 þat the dewk hym Comforted Aȝens þe Ost.

412

416

The king begins
to encamp before
the castle,

Whanne the kyng was Comen to-fore þat Castel,
 he gan to loggen bothe faire & wel,
 Supposing to hym In Alle Manere
 that they with-Inne wolde not Isswen there.
 The dewk in his Castel lay
 and loked Atte wyndowe, as I ȝow say,
 and lay in ful gret pensifnesse
 As A Man that was In distresse.

420

424

and the duke asks
Nasciens,

& as In his thowht he lay there tho,
 Sire Nasciens to-forn hym say he go,
 Of whom he hadde herd gret Chevalrye
 Of Conqwestes, Of batailles, Of victorye.
 thanne seide the dewk to hym Anon,

428

what to do with
the enemy?

“ Sire, Of this Mater how scholen we don ?
 beholde Goddis Enemyes, this peple here,
 how they loggen vs Al In fere,
 And Goddis Enemyes Everychon !
 what is best þat we with hem don ?
 hem to disloggen In this plas,
 It were best thorwh goddis gras.

432

436

“ Nay, Sire dewk, quod Nasciens tho,
For Otherwyse we scholen now do.”

“ Now Certes, quod the dewk Ageyn,
aftyr ȝow wele I werken In certeyn.”

“ thanne don ȝe ȝonre Men Armen Anon,
and to assemblen Everichon

Er fulliche logged that they be,
the More Ese to vs, Sire, ful Sikerle.

And for that I hope now trewely
we scholen hem fynden most besy,
And wers I-purveyed in Eche degré
thanne here Aftyrr that they scholen be ;
For now Cometh nothing In here thowht
that we hens Owt scholde Isswen Owht :

And therfore, sire, now Ryht Anon
On Goddis Enemyes now let vs gon
In Iesus Name, the sone Of Marye,
that vs wele defenden ful trewelye,
Oure warawunt and Oure Governour,
that vs wele Save In Every stour.

And ȝit More, sere, with-owten faylle,
And we dyen In this Bataylle,
to hevene bliss thanne scholen we go
thorw Martirdom for Evere Mo ;
and ȝif that we han victorye,
Endles worschepe Sekerlye.”

Whanne the dewk this word herde,
thanne As A Ioyful Man he Ferde,
and Anon In his paleys let Crye
“ As Armes, As Armes ” faste in hye.
thanne Every man In his degré
hym to Armen wente besile ;
and so to the Dewk they browhten Anon
ArMure to putten hym vppon,
and Ek to Sire Nasciens Also,
what thing that hym belonged vnto.

440

Nasciens advises
him to attack
them,

444

before they are
encamp'd,

448

and take them by
surprise,

452

for they would
not expect it ;

456

460

and if we die in
this battle,
we shall go to
heaven.

464

Duke Gaanort
calls his men to
arms,

468

puts on his
armour,

472

whanne the Dewk and Nasciens In fere
 bothe weren Armed ful sewrly there,
 Into the Cowrt they Comen Anon,
 And to here hors there gonne they gon ;
 And Owt they tooken the Ryhte weye
 Atte the Castel gate ful pleynlye.

476

and goes out with
Nasciens.

And whanne the Dewk to þe gate gan gon,
 he Comanded the keper Anon
 that Open the gate scholde be,
 his Meyne to Isswen with here Compene ;
 So that the dewk Isswed Anon Ryht,
 and aftir, his Meyne with here Myht
 al so sweetly as they Cowden gon,
 And aftyr Nasciens wente Anon ;
 And Evere Vppon the dewk he sewede faste
 with his Meyne In Ryht gret haste.

480

484

488

And whanne they weren Owt I-gon,
 they prekyd here hors thanne Everichon
 Al so faste As they myhten Renne,
 On goddis Enemyes wolde they not blynne ;
 And so sodeynly On hem they goinne gon,
 For of hem kepe token they non,
 for þat they weren Abowtes loggeng,
 And token kep Of non Oþer thyng ;
 for they suposeden Certeinly
 þat they wolden not han Isswed so sodeynly.

492

who are taken by
surprise,and are making
their camp.

thannte On hem sodeynly they Come,
 and beeten & slowen Manyone,
 so that with-Inne A lytel space
 two hundred weren slain In þat place ;
 And the toþere knyghtes þat after hem gonne gon,
 they gonne so wel to fyghten Anon
 that Manye they slowen Of Northhumberlond,
 as this storye doth vs to vndirstond.
 thanne be-gan the Styr Anon,
 and thorwh Al the Ost it gan to gon,

500

504

They slay 200
and more of them,

508

what Of dede Men and wounded boþe
the Noyse was wonderfully forsothe.

thanname whanne this Cry they herden Echon,
To here Armure they Ronnen anon ;
and the kyng hym selve with-Owten lak
Caste An hawberk vpon his bak,
and his helm vpon his hed,
And hyede hym faste In to þat stede ;
So dyden Alle tho that with him were ;
For drede Of deth they Entred there.

512 till the king of
Northumberland
is alarnd,
arms himself,

516

Thanne the kyng Al Redy was,

and Ek his Meyne In that plas ;

520

“ Seweth me, he seyde, Echon ;
for On Owre Enemyes welen we gon.
And ȝif that I Mete dewk Gaanor,
Non Cristendom schal hym Saven thor
þat I ne schal slen hym þere Anon.”

and bids his men
follow him,

524 for if he finds
Gaanor,
his Christianity
shall not save him.

and so forth faste he gan to gon,
And Entred Into the Cristene pres,
& for non Man Nolde he not Ses.

528

Ful grete strokes gan he ȝeven there,
with Al his Myht and his powere ;
So paste the kyng with his strenkthe
Into the bataylle In brede & lengthe ;
There As he Sawh thikkest pres,
thedyr he wente with-Owten les ;
And beheld to-fore hym there

532

The king presses
into the thickest
of the fight,

how Nasciens hym bar, and In what Manere,
and sweche socoures As he there Made,
where-Offen gret Merveille this kyng hadde.
So that Nasciens On bothe sides fawht he,
that þe peple fledde that hym gonnen se ;
for In what place that Nasciens gan gon
Among tho paynemes Many On,
that he Ne Rod thorwgh hem ful bolde,
whethir the paynemis wolde Oþer Nolde ;

536

and sees Nasciens
fighting,
so that no one
can stand before
him.

540

544

And swiche Strokis ȝaf he there,
that they ne wisten whethir it were
thorwh his Owne Myht And strenkthe,
Owther be goddis gracie In brede & lengthe ; 548

For there ne was hawberk ne helm Non
that his swerd thorwgh bot In to the bon.
And swiche Merveilles there he wrowhte
that Eche Man Merveilled In his thowhte ; 552

So that no man In al that Rowte
dorst hym Abyde, swich was here dowte.

And whanne the kyng Al this be-held,
that Nasciens So Ferde In that Feld, 556

The king thinks
Nasciens must be
a devil, he fights
so well.

he seide he was non Erthly Man,
but As A devel So fawht he than ;
and Nasciens, that Every Renge he sowhte
In that bataille, and not Of hem Rowhte ; 560

For he ne dredde for non Man,
were he Neuere so hardy than.

thus Evere fyhteng vp & down he Rod,
So that No man there hym withstood ; 564

At last they meet.

And Atte laste he Mette with the kyng :
and whanne he knew hym be his Armeng,
And ok what harmes that he bar,
To him faste thanne Rod he thar. 568

Nasciens attacks
the king,

Thus Nolde Sire Nasciens him refuse,
but faste towardis hym gan he to Muse,
And vpon hym sette his hors hed,
And towardis him prikyde In that sted. 572

thanhe sone to hym Aproched he was,
And lefte vpe his swerd In that plas

For to han smeten therwith the kyng ;
For In Nasciens Nas non Abydyng. 576

and whanne the kyng this beheld
That he so fawht In the feld,

and sawh his swerd Aboven his hed,
Anon he fledde In that sted 580

who runs away,

Al so faste As he Myhte Ryde,
 & Nasciens Aftir hym In that tyde ;
 So that his strok he ne Myhte restreyne,
 but that his hors he smot so sore Certeyne
 that his Chyne he smot In sonder.
 the hors down fyl, it was non wondir,
 and the kyng was þere sone Alyht,
 & Sire Nasciens kythed On hym his Myht ; 588
 and vpon his helm he smot hym so
 that On bothe knes the kyng fyl tho ;
 for non power he ne hadde to Ryse,
 So nyghe was he to his Iwyse. 592
 and whan Nasciens beheld Al this Cas,
 that he there In Swowneng was,
 he took the kyng be the helm Anon
 Er he wolde Ony ferthere gon,
 and took it Of Anon Of his hed,
 So that Open he lay In that sted.
 and whanne he hym Sawgh In this Manere,
 and hym to slen In his powere, 600
 ȝif he ne wolde Mercy Crye,
 hym wolde he slen ful sekerlye.
 “ ȝelde the, sire kyng, ful Certeynle,
 Other Ellis In feyth I schal the Sle
 be the helpe Of Goddis Myht,
 but þou the ȝelde Anon Ryht.”
 “ Sle me thanne, quod this kyng,
 For I have levere with-Owten faillyng 608
 A paynem To dien In this place,
 thanne Cristene to be, and haue grace.”
 Whanne Nasciens him herde thus tho seyn,
 Anon his swerd he took Certein,
 and smot Of there his hed,
 Evene from the scholdres, In that sted.
 And his hors Anon Aȝen he took
 Mawgre his Enemyes, As seith the book ; 616
and Nasciens
after him,
584 and kills his
horse,
and then brings
the king on his
knees,
592
596 pulls off his
helmet,
600
604 and threatens to
kill him if he
doesn't yield.
608
612 The king won't
yield,
so Nasciens cuts
his head off,

and goes on fight-
ing again.

and thanne began to fyhten ful sore,
Mochel hardere than he dide to fore :
thus that Bataille ne dide not blynne,
what of hem with-Owten & what Of hem with-Inne. 620

So that with-Inne A whille there
A thowsend Atte Erthe they were,
what dede & wounded In that plas,
As it there happed be goddis Gras. 624

ȝit Moche more peple there was
Of hem with-Owten In that plas ;
Many mo thanne Of hem with-Inne,
but ȝit Of fyhteng wolden they not blynne. 628

When the
Northumbrians
see their king
dead,

but al so sone As the kynges Meyne
Aspiden that here lord ded was he,
and that with-Owten Governour they were ;
thanne sore Abasched weren they there, 632

And aftir that Owr hadden they non Myht
Ferto defenden hem In that fyht ;
but torned the bak thanne Everychon,
and towardis humbre they fledden Anon ; 636
and Manye Of hem that fledden there,
Ful wel IharneySED tho they were,
but they Of þe Castel Of Galafort thanne
Seweden Aftyrr Every Manne, 640

they flee to the
Humber,
but Gaanort's
men follow

So that At the wateris banke Anon
they were Confownded Everychon.
and þerfore ȝe Mown wel vndirstonde
Of so Merveillous A bataille In non londe, 644
but Only it were thorwh goddis Grace
that hem þerto graunted both Myht & space.

and destroy them
all at the river,

Whanne here Enemyes so Ouercomen were,
Anon here loggen brenden they there, 648
And seiden pleynly Anon thenne,
that here good wolden they brenne ;
for Of here good wolden they non,
but þere it brende Amonges hem Echon. 652

and burn their
camp.

thus hadden the Cristene victorie
Of the Sarazines ful sekerlye,
In the Erthe Of grete bretaygne,
this I sey ȝow In Certeyne. 656

So the Christians
get the victory,

thanne seide these Cristene Everichon,
that 'be hem this bataille was Neuere don,
but Onliche, they wisten, be goddis Myht
that hem hadde sosteyned In here fyght.' 660

thanne was this a gret Afermeng
To here Creaunce with-Owten letteng ;
Thanne knewen they wel ful verrayly
That He Was Lord God Al Myhty ; 664 [leaf 64]

so that to God weren they ful Meke,
ful stedfast Of feith, and debonere Eke ;
For the grete victore he hadde hem sent,
here thankynge they ȝoven to god verament. for helping them.

Now leveth the storye here Anon Ryht
Of Alle these Meyne, I ȝow plyht,
And Torneth to Josephes now Ageyn,
as I schal ȝow declar伦 In Certeyn. 668

and give thanks
to God

Now the story
goes to Josephes. 672

CHAPTER XLV.

HOW JOSEPHES WAS IMPRISONED, AND HOW MORDREINS
ARRIVED IN GREAT BRITAIN.

Josephes and his Company go to North Wales (p. 168), the king of which, Crwdelx, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 169). Christ promises them help (p. 170); and also appears, fresh crucified, to Mordreins at Sarras, and orders him to avenge Him on Crwdelx (p. 171). By his provost's advice, Mordreins summons Flegentine, and Label's daughter, and his own host, to Sarras (p. 172); appoints Aganore regent of his kingdom, and his heir (p. 173), and sets out to the sea with 300 Barons and their retinue (p. 174). He sends back for his White Shield [see vol. I. p. 109, 159, &c.], and embarks (p. 174). A great tempest rises, so that they are afraid of perishing (p. 175). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 176). Thereupon

Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 176). Nothing but stench is found in the chamber, though the Captain of Castle Come is misst (p. 177). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 178). He says that this Captain of Come desired the wife of Nasciens, and so the Devil in her likeness came to him (p. 179), and his lust with her created the tempest; after which the Devil flew off with him (p. 180). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 181). Two knights from Nasciens soon meet them (p. 181) and tell them news of Nasciens and Celidoyne (p. 182-3). Mordreins has his tents made ready, and Nasciens and Celidoyne soon arrive, to Flegentyne's great joy (p. 184). Celidoyne then tells them how he got to Britain,—over the sea, companiouleſs, and fed by a bird once a day, till he came to Castle Galefort (p. 185), into which a good man took him (p. 186), and shewed him Duke Gaanort berct of his mind by a devil, and about to drown his son in a well (p. 187). This son the good man rescued, and christend the child, leaving Celidoyne to teach the father (p. 187). Gaanor then assembl'd all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 188). Nasciens then tells Mordreins of his fight with the Giant (p. 189), but will not tell the other wonders he has seen (p. 190).

Josephes, his
father, and
150 of his
company,
leave Galafort,

whanne Iosephes Owt of Galafort was gon,
and his Fadir with hym wente Anon,
and An hundred and fifty of his Meyne
wente forth with hym In Compene ;
but forto kepen Ioseps wif,
lefte Nasciens Meyne with-owten stryf,
and Celidoynes, and of his kyn Oþer Also,
Ioseps wyf tenden vnto.

4

8

and take the holy
dish with them
to North Wales.

Thus Iosephes from galafort wente,
and the holy disch with hym presente ;
Thus wente he On Every partye
the peple to preche Seckerlye,
Tyl to North wales þut he was gon,
and his compenyne Everychon :
whiche same tyme kyng was there
king Crwdelx, ful fel In Eche Manere,

12

16

and An vntrewe paynem Evere he was,
For In his persone was there non Gras.

and whanne that he herde telle
that Into his lond weren Comen ful snelle
Meyne that weren not Of his lay,
but cristen they weren, they gonze hym say,
and with him browtten An holy vessel,
that ful of grace was Every del ;
but the kyng let this for leseng there,
for he ne trowed In non Manere,
but Seide that ‘thevis that they were,
whiche Into his lond weren Entre[d] in fere ;’
and comanded that Riht Anon
to forn hym they scholden be browht Echon ;
So that to Cowrt weren they browht Alle,
To forn the kyng Into his halle.

20 The king of North
Wales, Crwdelx,
hears of their
coming,

24

28 says they are
thieves,

and has them
brought before
him.

32

36

He thinks them
of no importance,

and puts them
into prison,

40

to stay there 40
days without food,

44

48 that he may see
if their lord or
their vessel can
feed them.

52

Whanne the kyng this Compenye þere say,
To forn hym Comen In so powre Aray,
barefoted, and In pore Clothenge,—
and whanne hem he Sawh so Comenge,
“This peple, he seide ful Schortly,
Nis non thing Forto tellen by,”
but there hem Comanded to presown,
Iosephes and this Meyne Echon.
“And fowry Dayes there sc[h]olden they be
with-owten Mete, Oþer drynk, ful Sekerle,
and that No Man scholde ben so hardy
In Al that tyme to Comen hem Ny ;
For that I wolde gladliche knowe
ȝif they myhten leven Ony throwe,
and whethir here lord hem feden scholde,
Oþer the vessel that they so holy it holde ;
For In that place scholen they Abyde
Everych Owr In to that Tyde,
And thanne þe sothe schal I se,
ȝif Alle here Seyenges trewe be ;

For, be the lord that I On beleve,
 In this wise I schal hem preve,
 For Other vyawnde geten they non,
 but they it gete owt Of the harde ston."

56

Thus there Comaunded this fals paynem
 Only forto distroyen hem,
 And forto bryngen hem to paynem lay,
 And to forsaken Crestene, \exists if \flat at he may ;
 but for non thing they Nolden it do,
 For non thing he dyde hem to.

60

And the Ferste Nyht Anon

Christ comes to
 Joseph and his
 company in
 prison,
 and comforts
 them,

Jesus to hem sone gan gon,
 and Comforted hem In Alle degré,
 " and \flat at dismayed Nothing \exists e be ;
 For what thing that \exists oure herte wile Crave,
 Axeth it Redelich, and \exists e scholen it have ;
 and, thowgh that \exists e Abyden here,
 dismaye \exists ow not In non Manere,

64

For with-Inne schort tyme I schal \exists ow sende
 socoure that hym schal brynge to ende,
 and distroyen that fals hownd and Alle his
 \flat at \exists ow In prisown putte with-Owten Mys ;
 and alle that \exists ow Tornementis do,
 they scholen ben browlt In sorwe & wo."

68

In this Manere tolde hem the voys that Nyht,
 Wherthorwh they weren boþe Ioyful & lylt ;
 and In more Ioye they weren Also
 For the tydynges they herden tho.

72

That same Nyht kyng Mordrayn
 In his bed At Sarras lay Certeyn,
 bothe his wyf and he In fere,
 And of Josephes and Nasciens spoken there,
 And In here hertes hadden gret Merveillynge
 that Of hem ne herden they non tydyngc,
 Nethir Of Celidoyne ne his Compenye,
 where-Offen they Merveilleden trewelye.

76

80

The same night
 Mordreins and his
 wife talk of
 Josephes and
 Nasciens,

and wonder where
 they are.

84

88

For ful fayn wolde the kyng han knowe
how with hem It stood vpon A rowe,
thus sone On slepe there fyl the kyng ;—
him thowhte he sawh to forn him Comeng
Oure lord ful Angwischous and Al to-Rent,
And al newe wowndid to his Entent,
And vpon the Crois Crweyfyed Ageyn,
bothe hondis & fet I-naylled In Certeyn.
and whanne the kyng this gan beholde,
he wepte and Syhede Many folde,
“ha ! lord, ho this thyng hath þow I-do ?”
And he Answerid Anon Ryht tho,
“kyng Crwdelx, Of North gales kyng,
Me hath thus put to Crweyfyeng ;
forto hym it sufficeth no thing
Of my ferste Crweyfyeng ;
but newe he Crweyfieh me Ageyn,
As thou mylt Sen with thin Eyen pleyn.
Arys vp faste Anon now here,
And loke thine ArMure Every where,
And take thy wyf Onliche with the,
and Nasciens wif In thy Compene,
and the dowlter of kyng label,
whiche Maiden thow knowest ful wel,
and hyeth ȝow faste to the see,
And there I-scheped that ȝe be ;
For Into Grete breteygne thou schalt go,
there to Avengen me vpon My fo,
On kyng Crwdelx, that me tormentyth sore.
Anon kyng Mordrayns Answerid thore,
‘that ryht gladliche he wolde it do
to Avengen his lord vpon his fo.’

On the Morwen, whanne he vp Ros,
hastely to Chirche thanne he Gos,
As A man bothe Ioyful & Gladde
For þeke Aviciown I-sein he hadde ;

92 Mordreins has a
vision of Christ,

all wounded,
and newly
crucified,

96

100

and hears it is
Crwdelx of Wales
who has done this.

104

108

Mordreins is
bidden to go with
his wife, and
Flegentyne (Nas-
eiens's wife), and
the daughter of
King Label

112

116 to punish
Crwdelx.

120

124

Mordreins tells
the vision to his
provost,

there herde he Matynes & Masse bothe ;
thanне Calde he to hym the provost forsothe,
And told hym his Avyciown
Alto-gederis, bothe hol & som.

128

who advises him
to get his men
together, and go
to Wales.

thanне whanne he hadde seid Everidel,
Anon that provost Answerid ful wel,
“Sire,” he seide, Make þe non taryeng,
but faste Somowneth þoure Ost to gadering,
and that þe hyen ȝow In Alle wyse
to Avengen Crist of his Mal Eysē,
For it is the fairest demonstraunce
that Evere ȝow happed In Ony chaunce.”

136

the kyng ful wel bcleved þe provost thenne,
& Aftyr Nasciens wif he sente be his Menne,
& Aftyr the dowhter Of kyng label,
which for a Maide he knew ful wel,
and aftyr al his Meyne both fer & Ny
That to hym Alle they Comen In hy,
Eche Man Arayed In his beste wyse,
with swich harneis As he cowde best devise ;

140

and thus to hym they hyeden Anon
his Comandement forto don,
And to hym they comen In to Sarras,
To that Cyte As his wille was ;

148

Eche Man In his beste Aray,
To-forn him they Mostred þere þat day.

His men arm,
and meet him
at Sarras.

and whanne Nasciens wif þedir was gou,
the kyng here took In Cownseyl Anon,
And hire there tolde In Confesciown
Al the hol Mater Of his Aviciown,

152

“Wherefore that I knowe ful wel
that it is Goddis wyl Everydel
that þe with vs thedir scholen go,
and kyng labelis dowhter with vs Also,
and Also My wyf the qweene ;

156

Nasciens's wife
Flegentyne
comes;

So þat Al my lond I shal leven bedene

160

and Mordreins
proposes to leave

To Aganore that ful trewe knyht,
It forto kepen with Al his Myht.
And ȝif that Neuere we comen Ageyn,
Nothir we ne Owre Eyres In Certeyn,
thanne I wile that the lond his be,
As next of my kyn ful sekerle.

And ȝif we Retorne hider Ageyn,
Agen In pocesciown to ben ful pleyn,
And as fre owre owne, the sothe to say,
lyk as it now is this same day."

And Evene as the Kyng had I-seyd tho,
his comandement he hylte be do,
And sente Anon Aftyrr his peple there
that behinde hym scholde leven In Ony Manere,
'That they scholden Alle To Aganore
Ful sewrte and feith to Maken thore,
and hym to holden As for here lord.'

Thus made he hem Alle ensuren At on word,
"and ȝif it happede In Ony degré
That this Aganore dissesid be,
Oper while Riden for to Osteye,
that ȝe hym helpe be Ony weye,
As ȝe wolden don ȝowre lige lord,
And þat ȝe ben Alle Of this Acord.
Fortheremore, ȝif that I deye,
oper Retornen neuere Aȝen Otterlye,
thanne wyle I that ȝe Crownen kyng
Sire Aganore, Ouer Alle thing ;
of my lond & my Contre
I wile þat Aganore after me Kyng be ;
for I knowe not In Al this lond,
As far As I can vndirstond,
Non man so worthy A Kyng to be
As Aganore is In Al degré."
thus Maden they Surawnce Everichon,
as Manye as to-fore Mordreyn gommen gon.

the good knight
Aganore,

164

168 to take care of
the kingdom till
they come back.

172

176

180 He tells his
people to serve
Aganore as king
while he is away;

184

188 and if he never
returns, Aganore
is to be king in
his place.

192

196

Mordreins leaves
Sarras with 300
barons,

Vppon the Morwen Aftyr Sewenge,
Eche Man to Sarras Cam to his Kynge ;
And so thens departyd they sone,
& with hym thre hundred barowns Everichone, 200
with-Owten sqwyeris and oþer Meyne,
And with-Owten footmen ful sekerle.

whanne that Owt Of þe Cyte weren they gon
king Mordreins and [his] feleschep Echon, 204

and whanne that A myle he was past,

To Aganor he seide þere Anon in hast,

“ ȝe behoven to tornen Ageyn,

and sends Aganor
to fetch his white
shield,

For I have forȝeten In Certeyn 208

Princepaly my white Scheld,

of wheche I hadde nede In þe feld

whanne that I fawht with Tholome

Kyng Of Egipcyans, ful Sekerle. 212

For theke scheld In non Manere degré

I ne schal not leven behynden Me,

For Everyday that Scheld moste I se

In Remembraunce Of my victorye, 216

And of that hye Crwcyfyed kyng .

that of myn Enemyes ȝaf me conqweryng.”

which he wants
in remembrance
of Christ and of
his victory over
Tholome king of
Egypt (i. 109, 159).

Anon A sqwyer tornede Ageyn

For þe kynges scheld In Certeyn 220

that In his chombre þe kyng forgat.

the sqwyer forth Rod Anon with that,

And that scheld browhte to the kyng

with Owten Ony long taryeng. 224

When the shield
comes, they
embark,

So whanne the kyng the scheld þere say,

he Made bothe Mirthe, Ioyc, and play,

And Into the schipe he dide it do

that hym Selve scholde In Go. 228

Also his qweene and Nasciens wyf,

and kyng labelis dowter, with-Owten stryf.

thanne of the peple was þere sore wepyng,

and the people
lament very
much.

Gret lementaciown, and Mochel Morneng. 232

whanne the kyng from his Meyne was gon, and Entred the See there anon, and the Seyl was vp I-drawe, where-Offen his Meyne weren ful fawe,	236
and the Maister Marynere Governaunce vppon hym took þere, Andputte Every Man to his degré, In what Servise that they scholde be ;	240
So that with-Inne A lytel space, As God of his myht wolde graunten hem grace, So fer they weren from the lond, with-Inne A whille, as I vndirstond,	244
That Non Lond Ne Cowden they Aspye, Nethyr Fer ne faste bye ; and whanne they weren A Middes the Se, The Tempest A-Ros ful spetowsle,	248
So gret and therto so merveillous, So dredful and Ek so boystous, that Alle they wenden persched han be, So boistows was the storm ful sekerle.	252
The tempest was so fowl and strong to the kyng and his peple Among, that In sweche peryl Alle they were, So that they wenden han persched there.	256
they Wepten, and sorweden, and Maden gret Cry, and besowhþen god of his Mercy, and seiden “lord, and thi wille it be, let vs not deyen here In this degré,	260
but Respite vs, lord, for thy Mercy, that of Owre Misdedis Openly we Axen the Mown Forȝevenesse Of oure Gyltes & oure wretchednesse ;	264
And Sese this tempest And this Torment That we ben now Inne, lord, present, and that we Mowen forth Savely gon Thedyr As thou hast vs Ordeyned Echon.”	268
	They soon get far from land, [leaf 65]
	so that they fear to perish, and pray for mercy and confess their sins.

In the Mene whille they Maden here preyere
To God and to his Modyr So dere.

They hear a voice
bidding them
“Turn out the
enemy from
among you,

or you shall all
perish.”

thanne Aperyd there A voys Anon,
that they it herden þere Everichon,
“voide the Enemy from ȝow In haste,
Owt of ȝowre Schipe that he were paste,
oþer Elles perschen scholen ȝe Alle,
Swich a Cas is ȝow befalle.”

272

276

Whanne the kyng this vois so herde,
Anon As a Ferful Man he ferde,
and knew wel that the Enemy herberwed was
with-Innen his schipe, swich was his Gras ;
but, for he Cowde not parceyven ho it were,

280

Mordreins
sprinkles the ship
with holy water,

Anon holy water thanne took he there,
And Abowtes the Schipe he it Caste,
Over Al Abowtes in gret haste.

284

And As he wente Abowtes Castynge
the holy water for here vortheryng,
In a chambre he herde faste hym by
An hydows Noyse and A wondyrful Cry,
that wondirfully þere-Offen Abascht he was
Of the noyse he herde In that plas.

288

and the devil
comes out of a
chamber in the
guise of a woman,

And thus sone they seyen there Anon
The Enemy Owt Of the Chambre gon

292

In liknesse of a damyselle
that hadde Fectures Many & fele,
and A lyveng man with hire sche bar,
As hem thowhte that they Syen thare,
And Seyde, hereng there hem Alle,
“this Is Myn be lot I-falle,
And þerfore I take hym forth with Me
As Myn Owne servaunt ful sekerle.”

296

carrying off a
man whom she
claims as her
own.

Thus sone weren they so fer I-past,
that the Syhte of hem hadden they lost ;
Of wheche thing they weren Abascht Everichon,
that Of hem ne speken Cowde neuere On.

300

304

Thanne clepid the king A preest hastely,
An Old Man that was hym faste By,
And bad hym Entren the Chambre Anon,
Of wheche the Enemy was owt Gon ;
“ For I wot wel that the Enemy it was
That Isswed here owt of this plas.”

Thanne the Goode Man took haliwater Anon,
and his stole, and gan forth to gon,
And Entred In to the Chambre there,
And the kyng him folwede ful Nere.

thanne there so stenkenge A savour was
that they ne Cowden Entren Into that plas
but ȝif here hertes scholden han to-broke,
so Mochel stench In that Chambre was loke.
thanне began this goodman there
holy water to Casten Every where,
but they ne fownden non Maner of thyng.

thannte Axede Anon Mordrayns the kyng
Of hem that Abowte hym were,
'zif that Ony Man they lakkede þere,
Owther knyht Owthe sqwyere,
Owthe[r] Ony Oþer persone In Ony Manere."
thannte Abowtes hem loked they Anon,
And þe Capteyn Of kome þanne was Agon.
thannte seide the kyng "ful Certeynle,
It is Ryht now grete Merveil to Me
but the Enemy hym haue forth bore
that with-Innen ys was herberwed to fore "

Whiles they weren Of spekyng Of this Matere,
A lady to þe kyng Anon spak there:
“Sire, ful gret Merveil Mow þe have
Of þat holy Ermyt, So god me Save,
that þe hider browhte with ȝow,
how that so sore he slepit now,
that neuere ne waketh for non tempest
Of Al this storm, Mest ne lest.

Mordreins sends
a priest into the
room whence the
devil came.

308

312

316 horrible smell in it,

316

320

but nothing else.

324 They count the
men,

and find the
captain of Castle
Come to be
missing.

332

and find the
captain of Castle
Come to be
missing.

A lady advises
Mordreins to
speak to an old
hermit,

336

who has slept all through the storm,

And I wolde that to hym \ge e go
to weten how this tempest myhte be do ;
For whanne this Enemy was Agon,
In Al the See tempest was there non.

344

thanne wente forth the kyng ful faste :
This Goodman he fond thanne Atte laste
Evere Slepenge In On degré,
and ful sore wepynge Euere lay he
as they he hadde ben ful wakynge,
So sore he wepte In his Slepynge.

348

Whanne the kyng Sawh hym slepen so sore,
he Made A signe that Abowtes hym wore,

352

“ Awaketh hym, he seide ful softly,

and by hym Abydeth stedfastly.”

and thus he seide In his wakynge,

“ ha ! thow Enemy, thow fowle thyng,

356

why hast thou here boreyn Away

Owt Of Oure schip A man this day ?”

thanne Made he moche More Morneng

and he still weeps. þanne Ony tyme to fore, and More wepyng ;
and Evere Abod the kyng still there
to knowen Of this good Mannes Manere.

360

And so long þ^e kyng Abod In that plas

364

that þ^e goodman ful Awaked was,

and Nevertheles not for than

the water In his Eyen stille was than.

“ Ha ! sire ! ” quod he to the kyng thanne,

368

Why loketh On Me here so Many A Manne ?”

“ For sothe, sire,” quod the kyng Ageyn,

“ We han \ge ow beholden here In Certayn ;

For \ge e han slept so stedfastly,

372

And we In torment, sorwe, and Cry :

and \ge it woken \ge e neuere for non thyng,

for tempest, sorwe, ne Cryeng ;

and In \ge owre slepyng so gommen \ge e speke

þat for sorwe we wenden Oure hertes to breke.”

376

The king tells him of the tempest he has slept through.

Thanne seide this Good Man to the kyng,
 "Certes, Sire, there-Offen is non Merveillyng ;
 For In My sleping, as I lay stytte,
 I sawh a thing that liked me Ille." 380
 "What may that be," quod the kyng.
 "Sire, I schal ȝow say with-Owten taryeng.

"Sire, In Myn Slepyng here I say
 On Of ȝowre knyghtes this Selve day,
 wheche I trowe it be Of Come ȝoure Capteyn,
 that Is ȝowre Castel In Certeyn.
 and how there-Offen it is betyd,
 ȝe scholen wel heren, and ȝe Abyd.
 he lovede so sore the lady Nascien
 hot paramours, As I say ȝow pleyn,
 and Neuere his Wille Myhte he haue
 For non thing that he Cowde Crave ; 392
 and Evere Abowtes here faste he lay,
 but he ne myhte spreden¹ be non way.
 and whanne the Enemy gan this Aspye,
 Towardis him faste Gan he to hye
 In liknesse Of that lady Gent
 wheche Flegentyne hyhte verament,
 and seide 'And thou wost becomen My Man,
 thy wyl wold I fulfillen than ;
 what that Evere that thou wilt do,
 ȝowre wille to haue whanne ȝe liken so.'

"thanhe he hire Man becam Anone,
 and his saviour forsook thus sone ; 404
 and Sethen that tyme In-to this day
 hath he ben hire Man verray,
 Into this Owr Of Midday ful Ryht
 that I thus here Slepte In ȝowre Syht.
 So that it behappede now this Cas
 That this Captein In his Chambre was :
 thanne Aperede there to hym Anone
 the Enemy In lyknesse Of hire thus soue,

Then the good
man

says what he saw
in his sleep.

The captain of
Come desired
Nasciens's wife
Flegentyne,

[¹ ? speden]

and the devil took
her shape,

and made him
swear allegiance
to her,

and appear to
him in this
chamber,

384

388

396

400

408

412

whiche he wende hadde ben Nasciens wyf,
whom that he lovede with Alle his lyf ;
and as thing On Erthe he lovede so sore,
Neþer Of Alle thyng he desired More 416
thanne with hire to don Folye ;
and thus sone he gan to here Aplye,

and on account of
the Come
captain's sin the
storm arose.

And to hire he Ran with A ful gret ber,
and his Caytyve lecherie fulfilde ther, 420
where-thorwh this gret tempest sekerlye,
here-Offen it Cam, As ȝe sien with Eye.

“ Whanne this Caytyf thus hadde I-do,
Into hire Owne forme thanne torned sche hire tho, 424
and seide that she wolde him with hire bere
Evene As hire Owne Man whiche was there.
thanне so gret drede hadde this knyht,
whanne he be-held that fowle wyht, 428
That Nethir On God neþer On holichirche
he ne Cowde not thenken, ne non good wirche ;
lo ! thus Sore disceyved he was,
thorwh drede and sorwen In that plas. 432

and carried off the
captain,

So the Enemy hym there took vpe Anon
In hys Nekke, and with him gan gon
like As ȝe both herde and Sye ;
So In My slepe dede I witterlye, 436
As it tho plesede the goode lord,
he it me schewed be his Owne Acord.

and therefore the
hermit wept and
grievd

“ And whanne I sawh the Enemy the knyht so bere,
thanne wepte I sore, As ȝe syen here, 440
And Into the tyme that I waked was
I ne hadde neuere Reste In this plas,
Ne ȝit ne have for sorwe and drede
whanne I say the Enemy the knyht so lede ;
For In myn herte I sorwe ful sore 444
That the Devel thorwh sweche deseyt thore,
And thorwgh swich Misaventure,
boþe lost body & sowle, I the Enswre. 448

for the loss of the
knight's body
and soul.

and this is the Cawse Certeynlye
that I slept here so stedfastly
whiles that the tempest dured here,
thus Slept I In this Manere ;
and thus hath the Enemy deceyved that knyht :
Wherfore, gracious lord, of thy Myht,
and it, Goode lord, thy wille it be,
So On his Sowle thou have pyte.”

452

The hermit prays
God to save the
captain's soul.

This Aventure Anon Abowten schewed was
To Nasciens wif, & Øpere In that plas
that thike tyme with-Inne þe schipe were,
the bettere from Synne to kepen hem þere
and bettere serven here Creatour,
and hym better worschepen & honour.

460

thus the schipe In the se gan to go
On day & Oþer, bothe two & Fro
as the wynd it Gan to blowe,
tyl at the laste with-Inne A throwe
They Aryveden In gret breteyne
At the Castel Of Caleph In Certeyne,
whiche that Next to North gales was
Of Al that Rem In that plas.

464

They arrive at the
Castle Caleph.

whanne they weren Arevyn Echon,
here Osteyowrs they maden forth gon,
and Maden Redy here pavylowns,
here hors, here Armures, here Akatowns ;
& whiles thus besy they weren In Certayne,
they lokeden Azens A Mowntaygne,
they syen where that Comen two knyghtes
On horsbak I-armed Evene¹ Owt Ryhtes,
and hem fayllede non thing, I vndirstonde,
Sawf that non Glayves hadden they On hon
and whanne they seyen the knyghtes Comen
Azens hem they dresseden Anon thore,
vpon here destreris forto Ride,
with tho knyghtes to Meten that tyde.

472

As they prepare
to land,

476

two knights come
down to meet
them,

[¹ MS. Evenene]

480

yng so all armd,
[sore, but without
swords.

The knights say
they are
Christians,

and when they
know who
Mordreins is, they
welcome him,

for they have
long sought him.

They are
Nasciens's
knights,

and he told them
Mordreins would
come that day.

Their names are
Clamacydes and
[leaf 66]
Naron.

thanne Axeden they the knyhtes Anon
 ‘what they weren, & whedir they wolde gon.’
 “Sire,” quod these knyhtes, “Cristened we be.”
 “Now, goode Sire, quod they, whennes be þe?” 488
 thanne Answerid kyng Mordrayn,
 “And we ben Cristened, Sire, In Certayn,
 And In baptesme Cleped I was
 kyng Mordrayn, kyng of Sarras.” 492

Thanne Anon Adown they Alyhte,
 bothe the kyng and Eke the knyhte,
 and seiden, “Sire kyng, welcomen þe be
 Ful sekerly Into this Contre ; 496
 For In Many A place we ȝow han sowht
 ȝif we myhte happen to sen ȝow owht.”
 Anon the kyng seide to hem Ageyn,
 “Now, leve Sires, whens Comen þe pleyn ?” 500
 “Sire Nasciens knyhtes forsothe we be,
 that hider Comen to Meten with the.”
 “Me forto Meten ?” quod the kyng thanne,
 “how was there war Offen Ony Manne ?” 504
 “Sikerly, sire kyng, quod the knyhtes tho,
 here-Offen wisten we longes A-go ;
 For it is past Sixe dayes In Certeyn
 Sethen my lord told vs ful pleyn,
 that this day, Oþer to Morwen with-Owten faille,
 Into this same port scholde þe ful saylle.”
 thanne spak the kyng with milde speche,
 “doth Of ȝoure helmes, I ȝow beseche.” 512
 And whanne that here vesages weren Overt,
 he knew hem Openly thanne Apert.
 Thanne was the ton Clamacydes,—
 Of wheche this storye Aforn doth Rehers,—
 and the tothir knyht hyhte sir Naron,
 whiche was bothe kyng and qwenes sone,
 and therto A worthy knyht,
 As Often hadde ben proved In fyght. 520

Thanne dide the kyng Of his helm Anon, And On fote with hem gan to gon, For the grete Ioye that there was Cowde non Man devysen In non plas.	524	Mordreins rejoices extremely at meeting them,
And the kyng hem kyste ful Often sithe whethir they wolde oþer nolde, he was so blythe ; and as gret Ioye Of hem Made trewely As he hadde begeten them with his body.	528	
Whanne the knyhtes þat at þe see side were, behelden the Ioye that the kyng Made there to hem that he with Mette so, where-Offen Mochel they Merveillede tho,	532	and his knights also.
that the knyhtes wenten forth bedene to weten what this thing Scholde Mene. and whanne Ech Oþer gan forto beholde, thanwe was þere Ioye ful Manyfolde,	536	
Ful Mochel More thanne was be-fore.		
but whanne Flegentyne herde tellen thore that they weren hire lordis knyhtes, thanwe to hem sche Ran Anon Ryhtes, and hem there kiste ful Often Sythe,	540	Flegentyne comes to welcome and kiss them for the love of Nasciens.
So glad sche was, so Ioyful and blythe, that Neuere herte Of non womman Of so Mochel Ioye Cowde tellen than. thanwe Axede sche aftir Celidoyne hire sone,	544	
ȝif Owht they wiste where he was be-Come.		
“ Certes, lady, they Seiden Ageyn, ȝe scholen hem Sen ful sone Certeyn, both ȝowre sone and Ek My lord, Al heyld and qwert, At On word ;	548	She asks after Celidoyne,
For he him Ordeyneth with his Compenye hedirward as faste As he kan hye. For he knew wel In ful Certeyn, this day Oþer to Morwen to Meten ȝow pleyn :	552	and hears that both he and Nasciens are coming to meet her,
and there-fore hens scholen ȝe not Gon Til he ȝow here visite Everichon.”	556	

and Duke Gaanort
with them.

Mordreins sees
Nasciens coming
to him,
Down a mountain.

They meet each
other,

and rejoice
extremely;

and Flegentyne's
joy is so great
that she faints
ten times.

Of wheche tydinges the king was glad,
And Anon his Ostoyours he bad
'that his pavylouns Alle pyht they were
In a faire Medwe besides there, 560
Evene faste be the see side,
that sire Nasciens þere he myhte Abyde ;
And Also that herberwed he myhte be,
Sire Nasciens and al his Compenye, 564
and with hym Dewk Gaanor
that with him thedir Cam thor.
And Anon diden the kynges Comandement
Alle his Meyne With good Entent : 568
For so ful of Ioye they weren sekerlye
So that for Ioye hem thowhte they flye.
And as they weren thus In werkynge,
They Syen where Nasciens was Comeng
Down of An hy Mowntaygne, 572
and with him a gret Compenye In Certaygne.
Whanne the kyng that gan Aspye,
Anon he horsed hym ful sekerlye 576
And hise knyghtes Everichon,
& Faste Aȝens this Nasciens gonne they gon ;
Al so faste As they mylten Ride,
Eche Man his hors prekede At that Tyde. 580
thanне to-gederis Gonnen they Mete,
and ful Often they kisten ful swete,
and wepten for Ioye bothe harde & sore
Alle the Compenye that there wore. 584
But of the teres and of the Wepyng
that the dewchesse Made Ouer Alle thyng
whanne hire lord & hire Child sche say,
for Ioye sche swowned ten sithes that day ; 588
so Everichon wenden þat there was,
for Ioye sche wolde han deid In that plas :
ful gret Ioye was that Nyht
that þe kyng made of Nasciens, I plyht. 592

and whanne they hadden sowped Al In fere,
as to sweche Lordis belonged there,
thanne þe kyng Axed Of Nasciens Certeyne
how he fond his sone Celydoyngne. 596
and he told hym Al In fere
“ how In the Castel Of Galafort he fond hym there
dispwtteng Aȝens the Sarrasynes
Maistres Of the lawe, tho wethirwynes ; 600
but how that he thedir tho Cam,
ȝit Enqwered he not Of non Man ;
but with this dewk I hym fond,
As I do ȝow to vndirstond.” 604

Thanne Axede the kyng Of Celidoyne Anon,
how Into that Contre he gan gon.
“ I schal ȝow tellen, quod Celidoyne than,
how that I Cam to this good Man,
and ȝe welen lestene and herkene to Me,
and Ek Al ȝoure hole Compeyne. 608

“ Certeyn, from ȝow whanne I gan gon
Into that vessel to-form ȝow Echon,
he tolde me that the same Nyght
Cristes peple Ouer the Se wente Ryht
drye vppon here feet As On the grownde,
As I telle ȝow this Ilke Stownde, 612
So paste I long thorwh the See,
day and Other, with-Owten Compene
Of Ony worldly Erthliche thyng
sauf A brid that browhte me my lyveng : 616
Every day Ones with-Owten les
that brid to Me so gan pres.
thus wente I forth bothe day & Nyght,
tyl it liked Oure lord Of his grete Myght
that at þe laste I Cam to Galafort,
and to that Castel I gan Resort ;
but I hadde ferst longe ben In þe se
Aftir goddis wille, as it scholde be. 620

Nasciens tells
Mordreins how
he found
Celidoyne,

and Mordreins
asks Celidoyne
how he got to
Gaenor?

Celidoyne tells
how he went
over the sea,
in a ship,

and a bird
brought him his
daily bread,

till he got to
Galafort.

There a man bade
him leave the
ship,
and took him to
the Castle,
and made a blood-
red cross on the
gate,
in sign that the
inhabitants
should be the
first converted in
that country,
and the sign of
the cross should
protect them.

" Whanne þe schipe was Comen to the lond,
A man to me Anon there gan fond,
' Go thou Owt Of this Schipe here ; '
but I hym not knew In non Manere, 632
So that Owt Of þe schip I wente Anon,
his Comandement Only for to don ;
and me thowhte he was A good Man,
For to-wardis the Castel wente he than. 636
and whanne to the Entre that he gan go,
Anon his fynger took he tho,
And vpon the ȝate A Cros he Made,
where-Offen gret Merveille thanne I hade ; 640
for the Cros becam blod Red
vpon the ȝate In that sted.
thanne seide this Man to Me trewlye,
" wost þou what this doth signefye ? " 644
" Nay, sire, forsothe, thanne quod I,
I knowe not þe Signefyance trewly."
" thanne vndirstonde thou Ryht wel
that I have thus Markyd this Castel
Aftir the Signe Of holychirche,
For they with-Inne so scholen werche
Ferst of Ony In this Contre
holychirche to worschopen In Eche degré. 648
And vndirstonde that this Cros here
Ne schal not faille In non Manere,
But hem Availen It schal Algaté
that it behoden, bothe Erly and late, 652
and therto ne scholen haven non sodeyn deth
that it doth worschopen, and be the gate geth ;
and to the lord Of the Castel
he may ben Sure to faren ful wel. 656
" Thus the goode Man tolde Me
that Cros there Made ful Sekerle.
thanne be the hond he took me Anon,
and In At the ȝate he Made Me gon, 660
664

and browht Me Into the Castel fer with-Inne,
and tyl Into A gardyne I Cam, he wolde not blynde,
the wheche vndir the hyghe towr was ;
and there A welle was In that plas, 668
whiche was ful delitable and fayr to se,
and swete and delicious In Alle degré ;
And there fownden the dewk Gaanor,
In whom the Enemy hadde Entred thor
The same day In the Morwenyng,
and browht hym in gret temptynge,
and bereft hym Clene his Mynde,
to Maken hym don thyng that was vnkynde ; 676
For his Eldest Sone there took he Anon,
And In that welle wolde han drenched hym son.
whanne the goode Man beheld Al this,
That so fowle wolde han don Amys, 680
he bereft the Child Owt Of his hond,
and blew In his Face, as I vndirstond.
thanне thus sone he Cam to his wyt Ageyn,
As I ȝow sey, Sires, now In Certeyn. 684
 “ thanne this Goodman Riht Anon,
Er he ferthere thens wolde he gon,
he spreynte that welle Alle abowte,
and the Child there-Inne wesch with-Owten dowte ; 688 He christend the
and whanne he hadde thanne thus I-do,
thanне þe Child In Clothes he lappede tho,
and seide to dewk Gaanor, “ there,
behold this Child that thou sixt here 692
Is now browht Owt Of the develis servage
whiles he is A Child of ȝong Age,
For Cristendom he hath Rescveyved here ;
therfore I Charge the In Alle Manere, 696
that now from this day forward,
Of Celydoyne and hym thou take good Garde.
and troste the wel Now In Certeyn
that I wolde not leuen the, Celydoyn, 700
 Then the man
brought Celidoyne
into the castle
garden,
 where he found
the duke,
who was gone
mad,
 and was trying
to drown his son
in a fountain.
 The good man
sawd the child,
 and restord
Gaanort's wits.

but for to bryngen the Only in Creawnce,
And thy Creatour to knowe with-Owten Variaunce”

"thus Cristened the Child þe good Man there,
And Me to Gaenor be-took Al in fere : 704
thus dide this Goode Man, with-Owten dowte,
that the Croys On the zate Mad with-Owte.

who would afterwards do nothing without him.

and sethen that tyme ȝit hiderto
he¹ ne wolde Neyther Gon to ne fro
but ȝif he hadde Me In Compenye,
So mochel Evere Aftyr he gan In me Affye.
Thanne Everyday I gan hym Schewe
The poyntes Of beleve vpon A rewे,
and ful knowlechinge and verite
Of the Ryht beleve ful Sekerle,
and Of Cristendom Everydel
As I haue herd told be holy Gospel.
716

Celidoyne tells also how he expounded the Christian faith to Gaanort,

"Thanne seide dewk Gaenor Anor to Me,
That In gret Ese scholde he Neuere be
Tyl he knewe the sothe verray
whiche were to holden the better lay,
whethir the Cristene lawe, Oþer Sarazine ;
thus faste In his wittes he gan devyne.

who then got all his wise men together,

to see whether they could disprove the Christian doctrine;

and so Celidoyne was found disputing with them.

Thanne Made he there A gret Semble
Of Alle the Maistres Of Sarrasene, 724
what they Cowden seyn to Cristen lawe,
Owther it depreven In Ony Sawe.
And Thus Maden We Manye Asemble
for that same Cause ful Sekerle ; 728
and tyl it happed vppon A day
that theke dispetison ȝe Comen & say.

"Now haue I told yow Al my destene,
In what Manere it hath happed with me 732
Sethen the tyme I parted ȝow fro,
How that Into this castel I gan go.
Now telleth me, And it ȝow plese,
Of ȝoure Aventures & Of ȝoure Ese." 736

¹ i.e. Gaanor.

Thanne began the kyng to preye
To Sire Nasciens that he scholde seye
what Aventures that hym come to,
Sethen the tyme he wente hem fro.

740

“Sire, be ȝowre leve, quod Nasciens thanne,
I schal it Neuere tellen it to non Manne,
but ȝif it In Confesciown be ;

Nasciens declines
to tell his
adventures,

sweche thinges ben Many þer-Offen sekerle ;
but Of A Ieawnt I schal ȝow telle,
swich A Cas with hym Me beFelle,
Of wheche there ben In the Mowntayn

744

Thre Grete towris I-mad Certayn :
this, quod Nasciens, I kan wel telle,
Alle the Cas how it be-Felle ;
This is the sothe as I ȝow say :

748

“whanne from Belik I Rod the ferste day,
and to the Mowntayn whanne I was gon,
thanне with this Ieawnt I Mette Anon
that lay there and Abod his pray,
as it was his Custom Every day,
that from A port Cam Of the se,
weyfareng men to wayten sekerle ;
and hem wolde he slen Anon,
Owther to his presown with him scholden gon.
and Anon As he me Sawh Comen there,
he me Gan to Assailen In his Manere.

752

This giant lay
in wait for
wayfarers,

756

Thus lasted longe that ilke Melle
be-twene hym & Me full Sekerle,
tyl that I was so forfowhte
That non lengere stonden I Mowhite.
Thanne Cam Nabor, that was my knyht,
and fond me there So very In fyght,
that me Cam forto seken there,
and Slowh the Ieaw[n]t In Esy Manere ;
and aftyr wolde he me han Slayn,
For with him I wolde not tornen Agayn ;

760

and attackt
Nasciens,

764

who fought
till he was
exhausted,
and was rescued
by Nabor,

768

who afterwards
turnd on him,

772

but Owre lord it Suffren Nolde,
 that me there so slen he scholde ;
 but thorwh that grete lordis Myht,
 he fyl ded at my feet Anon ryht.”

*Nasciens relates
 the death of the
 lord of Tarabel,*

and After he tolde hym Everydel
 Of the deth Of the lord of Tarabel,
 how that with thondir I-slayn he was,
 and how that ded he lay In that plas.

but of Alle his Othere aventure
 he nolde not tellen, I ȝow Enswre,
 For non thing they Cowden do,
 tyl there-Offen that he knew Mo.

776

780

784

CHAPTER XLVI.

HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND,
 AND TURNS HERMIT; AND HOW CELIDOYNE IS MARRIED.

Hearing that Josephes and his Companions are imprison'd by King Crwdelx, Mordreins summons him to give them up (p. 191), and, on his refusal, harries his country (p. 192). Crwdelx collects a host of 5000 men at Legwetone (p. 192), marches against Mordreins, and the battle begins (p. 193). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 194). They wound him and throw him to the ground (p. 194), but Gaenor un-horses Crwdelx (p. 194). Nasciens charges them, and the North Wales men flee (p. 195). Mordreins orders a pursuit into their city; and by eve not one is left alive (p. 195). Mordreins attributes all his power to God, and delivers Josephes out of prison (p. 196). Thanksgivings are made before the Graal (p. 197), and, as Mordreins presses near to see “that blessed Seint Graal” (l. 250), a Voice warns him to desist, and then a Hand takes away his sight (p. 198). He confesses himself a fool, but prays that he may live till the coming of Nasciens's ninth descendant (p. 198). This is promist him, and that then he shall have his sight restord (p. 198-9). He says he shall go back to Galafort, and marry Celidoyne to King Label's daughter (p. 200). As he cannot ride, he is carried in a litter (p. 200): the marriage is solemnisd, and an heir, Nasciens, en-genderd (p. 201). By Josephes's counsel (p. 202), Mordreins, after giving his wife and shield into Nasciens's keeping (p. 203), retires to a hermitage to serve God (p. 204). An Abbey of White Monks is founded there, and

but fell down
 dead.

*Nasciens relates
 the death of the
 lord of Tarabel,*

but none of his
 other adventures.

many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 204-5), as affirm myn Sire Robert of Borron—who translated this Story of Sank Ryal out of Latin into French by Holy Church's command (l. 496—500),—and Holy Church (p. 205).

Thus spoken they longe of this Matere,
and Gret Comfort to hem it was there
that hem god schewede so his Myht,
that departed weren Many A Nyght,
And so sodeynly to-Gederis I-Comen Alle,
Gret Ioye Amonges hem was be-falle.

Thanne Axede the kyng After Iosephes Anon,
Into what partyes that he was gon.

thannte ansswerede Nasciens to hym ful sone,
& seide, kyng Crwdelx hadde hem in preson done.
thannte answerid kyng Mordrayns Agayn,
“that vppon him wolde he werren ful pleyn,
And distroyen bothe Rente And lond,
and Al that Evere he kepith In hond,
but ȝif he deliuere Owt Of preson
Iosephs and His Meyne Echon.”
and to this they Cordeden Alle,
what so Evere there-Offen myhte befall.

vppon the Morwen, whanne it was day,
he Comanden his payylouns to ben taken Away,
And Comanded his Ost Anon
to Maken hem Redy Everichon ;
and so Ryden they forth In Compenye
Tyl to Northgales Comen they Sekerlye.

thannte sente he to kyng Crwdelx In haste,
‘ that the Crestene he deliuerede faste,
wheche he kepte In his preson
with-Owten Skele Other Ony Reson ;
and, but my biddyng he do, Certeyne
It schal hym Greven In Every veyne,
Other I schal hym putten In swich a place,
thens Owt to Comen schal he neuere han grace.”

Mordreins and
Nasciens rejoice
over their
meeting,

4

and Mordreins
hears that
Josephes has been
put in prison
by king Crwdelx.

12 They agree to go
to deliver him,

16 [leaf 67]

and they start for
North Wales.

24

Mordreins
summons
Crwdelx to give up
his prisoners,

28

32

36

whanne these Messengers forth weren gon,
and to kyng Crwdelx Comen thus son,
and tolden him Clene his Message,
which took he In pryde and In Rage,
'and Nolde ryht nowlht don for his sonde,
but Charged hym to gon Owt Of his londe.'

40

whanne kyng Mordrayns here-Offen herde telle
that kyng Crwdelx was so fekel and felle,
Anon kyng Mordrayns gan to Owtraye,
and Al the Contre gan for to Afraye,
and brend bothe Castel and town,
& there dide he mochel distrocciown.

44

whanne kyng Crwdelx herde Of this,
that kyng Mordrains dide so mochel Amys,
after Alle his peple thanne sente he þere
Into Alle Contres bothe fer & Nere,
that to hym they scholden Come faste
to the Cyte Of legwetone In haste.
and whanne thedir Assembled they were,
be Acomptes .v. thousand w[e]ren there,
what On horsbak and On foote,
as here kyng dide hem boote.

48

and On the Morwe atte Owr Of pryme
he him buskede forth betyme
vpon the Cristene forto Ryde,
So he hym Ordeynede At that tyde.

52

and whanne they weren Owt Of þe Cite
the Mowntawnce Of half here Iorne,
thanne Cam A paynem to þe kyng Anon,
"Siker vs behoveth Everychon
to vs forto taken Oure Armure,
and þat Every man In him self be sure.
Lo, behold the peple Of Cristiente,
how faste On vs the gynnen comen fle,
A thowsend On ward here Mown ȝe se,
Of Men wel harneyse[d] In Alle degré."

56

and Crwdelx gets
his people
together,

Instead,
Mordreins makes
war upon him,

at the City of
Legwetone,
to the number of
five thousand,

and goes against
the Christians.

He hears the
Christians are
coming,

60

64

68

Whanne these tydynge to kyng Crwdelx Come,
 It was past pryme to-wardis the None ;
 and anon he axede A paynem ful Certeinle
 what peple there was Of Cristiente.

72 and that there are many of them.

“*þe*, sire, trewly, quod the Messenger,
 Of Cristene is Gret peple ther.”

anon the kyng to Armure wente,
 and Ordeyned his batailles veramente,
 and to Euerich Ordeyned A governour,
 whiche him thowhte nedful In that stour.

76 King Crwdelx arranges his battalions.

and In the Ordeyneng Of his bataille,
 the Cristene Of A Mowntayn discended sauns faille, 80 The Christians come down from a mountain,
 harneyseyd Clene In Alle degré :
 this behelden the Paynemis sekerle,
 and sire Nasciens here ledere was,
 A worthy knyht, and ful of Gras.

led by Nasciens,

84

whanne bothe batailles Asembed were,
 Atte Erthe was feld Many paynem there,
 And a gret Cry Anon there Was
 Of bothe Ostes In that plas.
 There A man Merveilles Of Armes Miht se,
 Of sire Nasciens In Many degré,
 And Also Of þe dewk Gaenor ;
 So Manie Merveilles wrowthen they thor,
 that wondir it was forto se
 Of the two worthi knyghtes sikerle.

88 who distinguishes himself,

and Duke Gaanort does the same.

92

Thus tho two Batailles I-sembed were,
 as to-forn *þe* herden rehersen here :
 there slowen they paynemis Manion,
 that lyen there as dede As ston.
 thanne Entrede In to bataille kyng Mordrayn,
 with Many A knyht and Many A swayn ;
 and so On bothe Sides fawht he sore,
 and tawht the Sarrajines Of Cristene lore,
 & swiche stowte strokes *ȝaf* he Abowte,
 that Many paynem he Made to lowte.

100 Mordreins also makes a great slaughter,

104

than ne kyng Crwdelx beheld Al this,
 hym thouhte that pley wente Al Amys ;
 thanne kyng Crwdelx gan hym to discrye,
 And Comanded his Men Anon In hye, 108
 “ werre ȝe faste vpon this Man ;
 And that he ne skape ȝif ȝe kan,
 but him ȝe sle, & saveth hym Me
 that he not Askape In non degré.” 112

Whanne they herden here lord sein so,
 Aȝens kyng Mordrains Gonnes they go,
 and what with swerdes and with spere
 they hunten kyng Mordrayns ful sore there, 116
 and so Manye woundes On hym he bar,
 that Merveytle was they ne hadde slain him thar ;
 and Evere he defended him As A man
 So Merveillously, that it was wondir than 120
 that Evere Ony man Of his Age
 Scholde haven half so moche Corage ;
 ȝit Sekerly slain scholde he han be
 Ne hadde dewk Gaenor ben Sekerle,
 that thedir Cam be Aventure, 124
 to Rescu goddis knyht, I the Ensure.

And whanne that he say kyng Mordrayn
 On the Erthe liggen In Certeyn,
 and vnder-nethen here hors feet,
 Into that part he prekede Also skeet,
 and his swerd On lefte he lyft vpe there,
 & Mette with kyng Crwdelx In Evel Manere ; 132
 so he smot hym On his helm An hy,
 and sore hym wondid & bitterly,
 that Owt Of his Sadel he fel ful son,
 and Rescu hadde non oþer for hem Echon ;
 but Atte Grownde As A ded Man lay, 136
 which was to hym A sory play.

and whiles the dewk Gaenor fawht so,
 Sire Nasciens In to that part gan go ; 140

to the annoyance
of Crwdelx,
who sets his men
at him.

They attack and
wound Mordreins.

He defends him-
self well,

but is nearly
killd,
when Gaanort
comes to his
rescue,

and strikes down
king Crwdelx.

There As kyng Mordayns was holden down,
Amonges hem he prekede As A fers lyown,
and disparpoilled that Meyne Anon.
Nasciens dashes
in among them
like a lion,

144
Into that pres he gan forth gon,
and On bothe Sides leide On so faste,
that Made the fir owt of here Eyen breste.

and whanne they of North gales gonne be-holde
that here Lord At the Erthe lay Colde, 148
and wownded Evene to the ded,
and Myht not Remwen owt of þat sted,
thanne dismayed weren they Everychon,
and to here hors they fledden Anon,
and homwardis gonnen to flen wel faste,
whanne Owt Of þat Ost they myhten breste.
and the North
Wales people run
away.

152
And thus As ȝe han herd now here,
They of Northgales Scomfited were.
156 Thanne whanne kyng Mordrains sawh hem fle,
Thanne Riht Anon Comanded he
That Of hem scholde Asckape not On,
but Into the Cyte After hem Gon,
and that with-Inne with hem ȝe be,
what so befalle In Ony degré.
The king (French,
Nasciens) orders
a pursuit,

160
they fulfilden the kynges Comandement,
and aftir they preken verament,
164 Tel they Comen to that Cyte,
and In with hem Entrede Certeynle,
and they follow to
the city,
So that there Amyddes the stretes,
Of paynemis they Maden ful gret hepes,
168 that non Man non grownd ne myhte Sen there,
but Al keverid with blood Every where ;
For there was so gret Mortalyte,
and Of paynemis ded so gret plente,
For so sore that day they fowhte,
that of miscreaunt ne paynem they ne Rowhte ;
but long Er that it was Eve that day
Neþer paynem ne Miscreant þere lefte In fay,
and make an end
of the enemy,
in the street

172
176

till not one
remains.

Mordreins's men
praise his valour,

but he says it was
not by his own
strength.

He releases
Joseph from
prison,

and tells him of
his vision in
Sarras.

Josephe asks
about Crwdelx,

but dede they weren Everychon,
That on lyve ne lefte not On.

At Even whanne Mordrayns Cam to his Ostel,
his Meyne that he trosted ful wel 180

Seiden, " Of ȝoure Age was neuere Man non
that swiche Merveilles myhte werken As ȝe han don."
thanne seide to hem the kyng agayn,

" It was neuere I, lordinges, In Certeyn ; 184
For he that alle strengthes ben herberwed Inne,
Me hath deliuered from Paynemis Gynne ;
and ȝif ȝe supposen it In Me trewelye,
Sekyr the thinken On me folye." 188

thanne On-armed they hym Anon,
And On hym fownden wowndes Manion,
So that Abascht the weren ful sore ;
So many woundes he hadde thore. 192

Thanne gonnen they Axen Of his Chere,
and how that he felte his herte there,
he seide that harm felte he Non
Of As Many woundes As hym weren vpon. 196

Thanne took he Iosephs Owt of preson Anon,
and with hym his feleschepe Everychon.
whanne Iosephes was Comen to þe paleys,
Aȝens hym the kyng Ran & wolde not ses, 200
and for gret Ioye Often hym kyste,
for wel he loved him, and that he wiste.
thanne Iosephes Axede hym Anon

what Made him Into tho partyes gon, 204
and the kyng hym took On Syde
Fer from his Meyne At that tyde,
and tolde him Al his Aviciown

that be Nyht he hadde In Sarras town ;
"this, Of My Cawse was the comenge,
I sey ȝow, Iosephes, with owten lesenge."
"how is It thanne Of Crwdelx the kyng
that vs putte In to presowneng?" 212

“Sire,” quod kyng Mordrayns to hym Agayn,
 “This day In bataille was he slain ;” and hears he is
 and told hym Of Al the victory dead,
 That God hadde sent hem sekerlye. 216

thanne seide Iosephes to hym ful sone,
 “Lo, Sire, how the goode lord kan done,
 how goodly he schewet his powere
 Amonges the Cristene that so fewe were, 220
 Aȝens þe kyng of Northgales to han victore,
 and he In bataylle to be slain sekerlye.” and his people
 defeated.

that Nyht In the Cite weren Esed Everichon,
 Alle the Cristene be On and be On ; 224
 And vpon the Morwen they Resen alle,
 And on knes there gonue they falle
 To-fore the table of Seynt Graal ; They all go to
 give thanks before
 the Graal Table.
 there Maden they here preyeris, boþe gret and smal, 228
 And thankede Owre lord god of his Seignourie
 Of that he hadde sent hem victorye,
 And of the Conqwest of Northgales kyng :
 thus to god maden they here thankyng. 232

and Iosephes, that of the Cristene, Maister was,
 him gan to Reversen¹ In that plas,
 and to-fore the holy vessel he wente
 To sein his Masse there presente, 236
 As he was wont with devocyown
 with Manye an holy Orysown.
 Josephes goes to
 perform his
 service before it,
 [¹ revesten ? Fr.
tu revestus]

thanne kyng Mordrayns, þat longe desired hadde he and Mordreins
 Apertly the Seint Gral forto se presses too near to
 ȝif it Ony wyse ben Myhte, look at the Graal.
 the Nerre he dressed hym to haven A sylte,
 Nerrere than he scholde han do,
 & Anon A vois Amongs hem cam tho 244
 That Openly seide to the kyng,
 “Go thou non ferthere for non thyng ;”
 but ȝit Cowde þere neuere tonge telle,
 Ne herte Nethir thinken ne spelle, 248
 A voice tells him
 to come no nearer,

but in his desire
he still presses
nearer,

till his sight is
taken away,
and all his power.

Mordreins con-
fesses his folly
and sin,

and prays to live
till Nasciens's
ninth descendant
comes,

that he may
welcome him.

A voice tells him
that his prayer is
heard,

the gladnesse and þe desir Sekerle
that blessed Scint Graal for to se ;
So that he drow hym Ner and Ner,
whiche Sore him Aftyr for-thowhte ther ;
and thus sone there discendiid On
that his sylte benam hym Anon,
and Ek his power and his Myht Also,
that myht hadde he neyther to stonden ne go,
Ne Onnethis Ony membre to Meve ;
lo, what he dyde his God to greve.

whanne he Sawh Oure lord Avenged so be

On hym for his trespasses there Openle, 260

For he hadde broken his Comandement
A-forn Alle the peple ; he seide present,
“A, Iesu Crist, ful swete lord,

thou hast me Schewed thorwh thy word
that A fool I am thorough my trespasses !

A, swete lord, I beseche the Of gras !
and, good lord, that thou hast me sent,
It pleseth me ful wel In myn Entent. 268

Now, worthy Iesus, lord of gret Renown,
that ȝe wolden graunten me for my Gerdoun
For my symple and powre Servyse,

that I ne deye not In non wyse 272

Tyl that þe goode knyht of þe Nynthe degré
Of Sire Nasciens that I Myht se,

whiche þe Merveilles of Seint Graal schal do,
that I mowe sen hym to-foren me go, 276
that I myhte hym boþe Clippe & kisse,
And that were mochel of my worldly blisse.”

whanne the kyng hadde mad this preyere,

Anon A vois he gan there here, 280

And seide : “dismaye the not, sire kyng,
For God hath herd thin Askyng,
and thy wil fulfuld schal be

Of þat thou desirdest ful Sekerle. 284

For deyen schalt þou nowher here Tyl that knyht to-foren the Apere ; and what tyme he Cometh to the, thy sihte Aȝen schal ȝolden be that thou schalt se ful Openly Alle Manere Of thing þat is the by ; Ek thanne Of thy woundes heled schalt þou be, and not to foren, sire kyng, Sekerle."	288	and he shall live till that knight comes,
thus the vois to hym seide there, and him thus be-hyte In this Manere, that theke knyht he scholde se whiche that so moche desired he.	292	and then he shall be made whole.
and as Only the vois there Mente, It were foure persone veramente, Of Iosephes and his fadir Iosephe, Nasciens and Celidoyne An hepe.	296	Only Joseph, Josephes, Nasciens, and Mordreins hear this voice. (The French gives Mordreins instead of Celidoyne.) [leaf 68]
And whanne the servise Was Al I-do, the holy vessel they worschepeden Alle tho ; and whanne they hadden so I-don, To kyng Mordrayns they Comen Anon, and axeden how it stood with hym Of Alle hise woundis so sore & Grym. thanhe he Answerid hem Anon, “ Certes, he seide, my sihte is gon, and Al my power Is me bereved that Onnethe may I sterew̄ membre ne heved, For þe grete Forfet that I haue do	300	304
sethen to this place that I gan go, For that I desirede forto se thing that nowht belonged to me, therefore this veniawnce here sekerly On me Oure lord hath taken Openly.	312	Mordreins tells his people what has befallen him,
And I to ȝow here now make surawnce that there nas neuere thing so mochel to my plesaunce as that is now this sonde ful sikerle ; For now wel seker here may I be	316	and that he is content it should be so.
	320	

that me Oure lord for his Child doth holde,
that Of My sinnes me Chastiseth Manyfolde."

But they lament
very much.

Thanne Gonне they wepen Alle In fere
For the repentaunce the kyng hadde there; 324
thanне axeden they him what he wolde do.

Mordreins
resolves to go to
Galafort,
and marry
Celidoyne to King
Label's daughter.

he seide 'that to Galafort thanne wolde he go,
For he wolde maken that Maryage
Of Celidoyne and þe Maiden Of high parage, 328
which was the kynges dowhter label,

An Onest Mayden, and I love hire wel ;
for this is be Goddis Ordenance
that it thus scholde be with-Owten variaunce ;' 332
and that liked hem Alle ful wel to do ;
Thanne forth to galafort gonне they go.

Mordreins's queen
Sarracynte

Anon whanne that Sarracynte the qwene
knew how it stod al be-dene, 336

Gret sorwe & deol þere gan sche Make
Anon Ryht for hyre lordis Sake,
and so diden al the Baronage
that Ouer weren Comen at þat passage ; 340

and his nobles
grieve over him,

For the kyng so halde lost his sylt,
and therto Of Alle his Membres the Myht ;
so diden Nasciens & dewk Gaanore,
For his deseise wepten they ful sore. 344

and, as he cannot
sit his horse,
they carry him in
a litter to
Galafort,

and In Middes Of Al here Morneng
they browtten An hors to the kyng,
And An horsbak Setten hym there ;
but power to sitten hadde he In non Maner. 348
and whanne the Barowns behelden this Syht,
that On horsbak to Sitten hadde he non Miht,
A lyter they maden there Anon
that the kyng milte forth Inne gon,
and Evene thus In this Manere
the kyng to Galafort ladden they there.

where Celidoyne
is married to this
maiden,

that Same day, Schortly to telle,
Celidoine to this maide was wedded ful snelle 356

whiche was the dowhter Of kyng label,
and ȝoven hem p[o]cesciowns Manye & fel,
and sesid hem Into North gales lond,
kyng of that Rem As I vndirstond ;
So that .vij. dayes lasted this Mariage
Of tho two Children Of high parage,
and ful gret Ioye there was to se ;
but not so mochel as there scholde han be
as ȝif the kyng hadde ben In hele ;
Of Iustes ne pleyes nowher ny so fele.

360

with great
rejoicings,

364

and whanne this Mariage An Ended was,
As there it happede thorwgh goddis gras,
whanne tyme Cam, As god it wolde,
an Eir they Engendreden bothe faire & bolde,
which A mynty man was In tyme Comenge,
and Of A foreyn lond he was Mad kynge,
and Aftyr his Graunt-fadyr to fore,
Nasciens was he Clepyd thore,
lik As be the devyn Schewengen
was browht to Nasciens In his slepynge,
lyk As he sawh In that wryt there
which was hym browht In preve Manere.

368

and they beget an
heir,

372

376 called Nasciens,
as was prophesied
to his grand-
father. (I. Narpus
(Fr. *Marpus*).
2. Nasciens, p. 91.)

whanne this Maryage was Al I-do,
thanne seide kyng Mordrains to his barowns tho,
that non lengere with hem wolde he dwelle.
“what is thanne, Sire, to don, ȝowre wille ?”
“that Schal I sein here riht Anon
to ȝow lordynges now Everychon ;
and aftir Iosephes that ȝe sende
that me may Conseillen Into good Ende.”

380 Mordreins tells
his barons that he
is going to leave
them,

384

and sends to fetch
Iosephes
to ask his advice,
whither he may
retire from the
world

388

thanne to Iosephes gonue they gon,
& preiden hym to Come to þe kyng Anon ;
and he forth Cam with-Owten taryenge
to weten the wyl Of Mordrains the kynge.
and whanne þe kyng hym herde there,
he him Axede In this Manere,

392

“Sire, of Cownsail I wolde ȝow pray
what is best to don In Ony way,
for I wolde that ȝe wolden Conseillen Me
Where I myht ben In place preve,
Awey from this peple here
that scholen ben trowbled In diuers Manere,
whiche that were gret Noysaunce to Me
Amonges hem thanne forto be,
for to me scholde it not elles do
but Angwisch, peyne, & Mochel wo.”

and the troubles
of his kingdom.

Josephes tells him
of a hermit newly
established in the
forest, with whom
Mordreins might
dwell.

“Sire, quod Iosephes to hym Ageyn,
Of this Cownseil I wele ȝeven ȝow fayn ;
For besides in this forest here
An hermyt newliche is herberwed there,
which is A Man bothe holy and Able,
and with him to be, for ȝow it were Covenable.”

408
whanne the kyng this word herde,
ful joyfully thanne he ferde,
and to Iosephes seide thanne certeinle,

“Sire, my pastour, I wot wel ȝe be,
that my sowle schal defende from my fon ;

Now, good Sire, lede me thedir Anon
where I may Enden my Servise
to my lord god, that high Iustice,

416
Is As mochel as that I may
wit my tonge him serven from day to day ;
For of Alle myn Othere myhtes and powere

Mordreins desires
to be conducted to
him,

that he may serve
God with his
tongue,

as his other
powers have been
taken from him.

ful clene hath he me berefte here.
420
lord, I-worschepid mot thou be
Of Al that Evere thou hast sent Me ;
and whanne thy wille is, me to Restore
to myn Syhte As I hadde to fore.”

He takes leave of
his barons, and

424
Thus ful longe spak kyng Mordrayn
To Alle his barowns In Certein,
and took leve of dewk and knyht ;
for on the Morwen he wolde forth Riht.

396

400

404

412

416

420

424

428

and to hem he seide Everichon,
 “ be me taketh Ensample Alle Anon,
 that þe offenden not ȝowre Creatour
 be day, ne be nyht, neþer In non Owr ;
 and ȝif ȝe don As I ȝow say,
 than seker mown ȝe ben Everyday,
 Into what partie where so ȝe gon,
 ȝe scholen han victorye of ȝoure fon. 432

And ȝif In ony peryl that ȝe be,
 he wele ȝow deliuere ful sekerle ;
 and as Of Sarracynte, my qweene & wyf,
 which that I holde a ful good womman Of lyf, 440

I ȝow alle preie ful hertyle
 that to hire good kep taken ye,
 and hire to don worschepe In Alle Manere
 As to ȝowre worldly lady here ;
 For therto ben ȝe bownden Echon
 be the legaunce ȝe han me don.
 and ȝe, sire Nasciens, my brothir dere,
 that Of Alle othere to me most chere,
 I ȝow herteliche now beseche
 for my wyf, with mylde speche,
 whiche that your Owne Soster Is,
 that be non wyse sche fare Amys ;
 and þat ȝe loven hire wel & hertyly
 As A good womman and a worthy ;
 and ȝif Evere ȝe lovede me,
 so loveth hire In Alle degré ; 448

and that ȝe welen kepen In worscheping
 My scheld, þe which I with me gan bringe ;
 wheche scheld, as ȝe wel knowe,
 In bataille I bar ful Many A throwe,
 and specyal that ilke day
 whanne Tholome we token In fay ;
 and loketh that this scheld ȝe kepen as trewly
 as ȝoure herte with-Inne ȝoure body ; 456

bids them be
 warnd by his
 example not to
 offend their
 Creator.

He commands
 Sarracynte his
 queen to their
 care,

desiring them to
 honour her as
 their lady.

To Nasciens he
 says,

‘I beseech you for
 my wife

your sister,
 that you will take
 care of her,

and love her
 heartily ;

and my shield
 which I have
 carried through
 so many fights,

keep it as the
 heart in your
 body,

then shall you
always have the
victory.'

for ho so Evere In bataille it bere,
he schal have vittorie Every where;
and for this cause, brothir sire Nascien,
I ȝow it betake A-forn Alle Oþer men,
For ȝit In tyme Comeng scholen ȝe se,
Many myracles þerby wrowth scholen be."

468

And In this Manere Mordrains the kyng,

his wif and his scheld betook In keping

472

To sire Nasciens, his brothir dere,

and remwed on þe Morwe, Alle In fere,

476

To the Ermytage, to that good man

of whiche that Iosephes to him spak than ;

so that for love of kyng Mordrayn,

with-Inne schort whille þere In Certayn,

A fair Abbey I-mad there was,

480

and a ful gret, In tht plas ;

so I-fowndid was it there

with white Monkes in faire Manere ;

For Often sethen Entrid was þe kyng,

484

thedir to him cam Many A lordyng,

and manye of his barowns Also,

with him to dwellen for Evere mo ;

so that in theke Abbey dwellede stille þe kyng

488

Al so longe As he was blynd,

Tyl that Galas to forn was bore,

(Of wheche we spoken of here-to-fore,

whiche scholde comen of Nasciens lygne,

the Nynthe, as ȝe herden Of told to fore tyme,) 492

which that A worthy knyht scholde be,

& to þat Abbey Mordrains scholde comen to se ;

and ek to visiten, as it seith here,

the story of Sank Ryal In this Manere ;

496

and also as myn sire Robert of Borron,

Whiche that this storie Al & som

Owt Of the latyn In to the frensch torned he,

be holy chirches Comandement sekerle ;

500

Mordreins goes to
the Hermitage,
and so after,
for his sake,

a fair abbey
is founded there,

for many lords
and barons
join the king.

Mordreins lives
there as long as
his blindness
lasts,
which is till
Galahad comes
to see him,

as is told in the
story of Sank
Ryal,
and also by
Messire Robert of
Borron, who
translated the
story out of Latin
into French.
(l. 497-500 not in
the French.)

and as holy chirche Afermeth Also,
 how longe king Mordrains lyvede þere tho,
 Two hundred ȝer & More Aftir sire Nascien,
 As this holy storye Reporteth then,
 Tyl that Cam the Nynthe persone yn londe
 Of Nasciens kynde, now ȝe vndirstonde,
 of wheche that Galaaz was his Name,
 a ful worthy knyht, And of gret fame.

Mordreins lives
200 years and
more till Galahad
comes,

504

the ninth of
Nasciens's line.

508

Thus lefte the king In that Abbey,
 And Nasciens In Galafort Sekerly
 dwellyng with dewk Gaanor,
 and mochel Cristene peple with hem thor,
 bothen of dewkes and of Chevalrye,
 and of worthy men a gret Compenye,
 that weren ful Redy for to fyhten
 For the love of Crist god Almyhten,
 Aȝens the Miscreantz bataille to bede
 where so they weren In Ony stede.

Nasciens lives
with duke
Gaanor at
Galafort,

512

with many good
men,
ready to fight
for the love of
Christ against
the Infidels.

516

CHAPTER XLVII.

OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S TREACHERY AND DEATH.

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crownd (p. 206). He preaches the Name of God, and converts 1050 Saracens (p. 207), at which their king Agrestes is so grieved that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 207-8), the Devil being closed up in his heart (p. 208). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 208-9). King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, and kill every one who will worship it, but let the deniers of it go free (p. 209-10). On pain of death they make many deny it, and kill those who won't (p. 210). Then Joseph's twelve relatives are stript, dragd through the streets, and their brains battered out on a Cross

(p. 211). A wooden Cross is also dragg through the City (p. 211); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 211-12), and then dies (p. 212). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 212), and is called *The Red Cross* (l. 240, p. 212). Josephes orders all paynim temples and images to be destroyed (p. 213), has a Church built to St Stephen, brings the people back to Christianity, and then leaves them (p. 213).

whanne Iosephes say þat Mordrains þe kyng

was I-browht to his dwellyng,

And Nasciens belefte with Gaenor

that Of Galafort was dewk thor,

4

than Iosephes departed thenne In hye,

and with him his Compenye

and Of his kynnes men Also,

Abowtes In the Contre forto go,

8

the holy Ewangelye forto preche,

and the peple, Of Christendom to teche.

anon from Galafort gonne they go

& at Nasciens and þe qwene here leve token tho,

12

and At Alle Othere knyghtes In fere.

Josephes and his
company leave
Galafort,

and go into the
country to preach
the Gospel,
and teach
the people
Christianity.

They go into
many strange
countries,

and come to the
city of Camelot,

which is the
richest and most
beautiful city of
all Bretagne,

and all the pay-
nim kings were
crown'd there.

thanне forth here weye wenten they there

Into Manye A stronge Contre,

to prechen the peple ful certeinle.

16

thanне to a Cyte they comen, God wot,
which was the Clepid kaAmalot;

and this the Richest Cite was

Of Alle breteygne In Ony plas,

20

and Ek it was of sweche bownte

that Alle kinges weren crowned þere Sekerle,
whiche that weren of paynem londe,

In þat Cite As I vndirstonde,

24

For it was more had In worschepinge

thanне ony oþer Cite with-owten lesynge.

In wheche tyme whanne Cristene thedir come,—

Iosephes and his Compenye Alle & some,—

28

there was A lord, And Ek was he kyng,
 the moste fers Man In this world levynge,
 and his Riht Name was with-Owten les
 properly there was he Clepid Agrestes ;
 and whanne Iosephes was Entred there,
 & his Compenye with him Alle In fere,
 ful faste gan he preche ful sekerlye
 the Name & þe power of God Almyhtye.
 And thike tyme Abowtes kamaAlot þere Nere
 but Miscreawntes Every where,
 That, so as Goddis wille it was,
 thike day Convertyd was In þat plas
 A thowsend & Fyfty Sarrazines
 that to fore tyme weren wethir-wynes,
 and Torned to the Cristene lay,
 & forsoken Sarrazines for Evere & ay,
 and Al here false Miscreaunce
 that to fore they kepten with Mischaunce.

whanne that this kyng Agrestes
 beheld his peple with so gret pres,
 and that so Manye Convertyd were,
 where-Offen ful Sorweful was he there ;
 þerfore so gret sorwe thanne took he,
 that to Mannes herte non gettere myhte be,
 For he was the falsest Creature
 That In this world lyvede, I the Ensure.
 Thanne thus bethowhte hym this fals kyng
 of a fals tresoun Anon be Coniectyng,
 and thus to him self he gan to say,
 "how may I best werken this ilke day ?
 For so mochel peple I-torned there Is
 From my lawe now with-Owten Mys,
 that I ne wot how to do,
 so manye of hem ben now Ago ;
 For Of hem ben More than we,
 therfore Cristened now wil I be

Here lives a
 most fierce king,

32 whose name is
 Agrestes.

Josephes begins
 to preach the
 36 Name of God,

40 and converts
 1050 Sarrazins in
 one day,

44 who forsake their
 former false faith.

King Agrestes is
 48 extremely grievd
 to see so many
 of his people
 converted.

52

Being the falsest
 man in the world,

[leaf 69]

56

he determines
 within himself

60

64

to be baptizd,
with treacherous
intent,

that he may by
management and
fear recover his
people to their
old faith when
Josephes is gone
away.

He is baptizd,

and the people
rejoice,

but it is all for
treachery,

for the devil is in
his heart,

and keeps him
from all good.

Josephes baptizes
all the city,

leaves 12 of his
Cousins there,

to teach the
people,
and keep them
from falling
back,

In semblaunce and In significaciown,
Cristened to ben be fals Assumyaciown."

and whanne þat Iosephes thens was gon,
thanne supposide he sone Anon—

what be preyere and Manasyng—
his peple Aȝen to his lay to brynge,
& what for drede Of deth and veniaunce
to bringen hem to here ferste Creaunce.

And thus On the Morwe I-crystened he was

Of Iosephes In that Same plas,

In distroction Of his Owne lif

To Endles peyne with-Owten stryf.

thanne ful glad was the peple tho,

For In goodnesse they wenden he hadde it do,
and wenden he had ben trewe Cristen Man;

but Al for falsnesse was It than,

and As A fals Crestene Aperid he there,

The peple to disceyven Everywhere,

For the devel was Closed In his herte

that from hym nolde neuere asterte,

and lette hym from Alle dedis goode,

& torned hym from God þat deyde On Roode;

So that the peple Cowde not Aspye

his Falsnesse nethir his trechorrye;

that ȝit so b'encheson Of the kyng Anon

thorwgh þe lond weren Cristened Everychon.

thus Iosephes .vij. dayes Abod there

Til Al that Cite I-Cristened they were,

and Of his Cosynes he lefte there twelve :

So that thens he wente hym selve,

and Charged theke .xij. Alle In fere

the peple Of Cite to Enformen there,

and to techen hem In Swich degre

that In hem the devel non more Entren scholde he,

hem forto torne to here Olde lay :

thus bad he hem prechen Every day.

68

72

76

80

84

88

92

96

100

And whanne thens whanne he was gon,
Iosephes & his fadyr & his Meyne Echon
Into the partye of scotland Sekerlye ;
thannte this Agrestes, ful of Envye,
vpon a fryday ful Sekerle
Sente Abowtes Al his Contre
For Alle the grettest of his lond,
that faste to hym scholden they fond. 108
For so mochel he knew Of hem Anon,
that fals Cristene weren they Everychon.
thannte whanne they weren Comen with-Owten faille,
to hem he discurede his Cownsaille. 112
thannte was þere On that Landoyne hylte,
A ful fals man, & Of gret Myhte,
And to hym thus seide this Agrestes
“þe mosten me helpen In My deses.”
“Sire, quod this Landoyne thanne,
þe knownen I am ȝoure Owne Manne,
þerfore to me seith what Evere ȝow liste,
For Onlych to me Mown ȝe Triste ;
and, be It wisdom, Other be it folye,
I Schal It don, Sire, sekirlye.” 120
Thanne seyde the kyng to hym Ageyn,
“My purpos schal I tellen ȝow pleyn,
and what I thenke forto don
Of myne liges now Everichon,
Only to Maken hem tornen Ageyn
to Owre ferst lawe, Sire, In Certeyn.
for the lawe þat I have Rescveyved nowe,
In manye partyes it doth me Rewe,
but I hate it More now Certeinly
thannte Ouy Worldly thing trewely ;
and for I se wel that it stont so
that my peple I may not Ouergo
with-Owten strenkthe Of myn baronye,
þerfore Aftir ȝow sente I In hye. 132
and then goes to Scotland.

Agrestes sends for his nobles,

who are all false Christians like himself.

He bids one man, Landoyne,

help him in his design, which Landoyne promises,

whatever it is.

Agrestes wishes to make his people desert Christianity,

for he hates it more than any earthly thing,

therefore he has sent to consult his barons.

He proposes to bring the people in, one by one, to his chamber, where is erected a great cross,

and whoever worships it shall be killd, while those that deny it shall save their lives.

Landoyne agrees to this, and thinks it will do.

Through this treachery many men and women are beheaded,

and many others are frightend back to their old faith.

Agrestes threatens to destroy the 12 men of Joseph's kindred, unless they give up their faith.

thus werken wile I ful previle,
And senden Aftir this Meyne
Into My Chambre be On And On,
thus prevly Alle scholen they gon ;
And there A Cros scholen we Make
Onlyche for the Cristene sake ;
and wheche Of hem hit worschepe do,
be-twixen vs we scholen hem slo ;
and tho that welen forsaken hyt,
Of here dethes scholen they gon qwyt."

herto Acordede landoyne Anon,
"Sire, ȝoure wille schal be don,
For I Acorde to ȝowre Cownsaile ;
and, sire, I trowe it schal Availle."

Anon they senten ful Certeinle
Aftyr the grete Men Of that Contre,

and thus, be here fals purposing,
tho that to hem not wolden ben Assentynge,
beheveded On Aftyr Anothir,

As wel the soster as the brother,
thus tyl Manye they hadden Ouergon
Of goddis peple ful gret won ;

& Manye Oþere that weren but of tendre Age
Tooken Aȝen to here ferste homage,
for drede of deth, to here ferste miscreAunce ;
this was to hem A fowl Meschaunce.

and whanne the kyng thus hadde Ido,
the xij goodemen thanne took he tho
which weren Of Iosephes kynrede,
and towardis þe deth he dyde hem lede,

and seide to hem pleynly Anon,
'that ded scholden they ben Everychon ;
but ȝif here Goddis worschepen they wolde,
distroyen he wolde hem bothe ȝonge and Olde.'

thanne they Answerid him Ageyn,
'that wolden they neuere don In Certeyn ;

140

144

148

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168

172

for drede Of deth, neþer Of oþir thing, Neuere wolden they forsaken hevene kyng. ¹ and whanne the kyng herde here talkyng, Anon with-Owten More taryenge he dispoilede hem Everichon, and hors Comanded to bryngen Anon, and hem drowh thoruh that Cyte atte hors Ars ful sekerle,	They refuse to forsake their Heavenly King.	
	176	
	So Agre ies strips them,	
	draws them through the city	
	180 at horses' heels,	
	to a cross, which Josephes had reard,	
	184	
	and martyrs them all upon it,	
	188	
	so that the cross is all staind with their blood.	
	192	
	196	
	than the kyng Agreed he was Of the veniawnee In that plas. than to the Cyte he Entred Agayn, and Of tre he fond a Cros ful pleyn ; than Camanded (<i>sic</i>) he Ryht Anon that Cros Awey forto be don, and ben drawen thorwgh þat Cyte bothe Openliche And Ek preve.	Agrestes order a cross to be pulled down and drawn through the city.
	200	
	204	
	Then he goes mad, gnaws his own hands,	
	208	

strangles his child and his wife, and kills his brother. Then

wheche same Child he stranglede Anon,
and Ek his Owne wyf there-Aftyr son ;
Ek his Owne brothir he slowh Also.

he goes screaming through the city,

thannde forth In the Cyte gan he to go
Cryeng and belwenge As A fend,
For that the Cristene he dide thus schend,
and Evene In Middles Of that Cyte,
In ful gret myschef þere deide he.

212

and dies miserably in the midst of it.

216
Of this Manere Of deyenge

hadde þe peple gret Merveillynge,
and senten after Iosephes In gret haste,
'that to hem he scholde hyen hym faste,
For Nede they hadden Of Cownsaille,
what thing þat myhte hem best Availle.'

220

Then the people send to Iosephes,

whanne Josephes here-Offen herde telle,
Faste þedirward hyede he hym snelle

224

for they sorely need good counsel.

with wepyng Of teres, And sorwe of herte,
with strong Angwisch, and sorwes smerte,
Alle xij Martires be berrede there
with hevy herte and hevy Chere,
To-forn the same Cros Al in fere

228

there As his Cosines I-Martired were.

and that same Cros Abod stille Red
Many wyntres Aftyr In that sted ;
for there Crist so gret Miracles wrowhte
for theke Martires þat hevne so bowhte,

232

thike Cros chonged nevere the Colowr,
but Algates Red In Everich Owr,

236

In remembraunce Of the martires twelve
that suffrede deth for god hym selve ;

and that was the Cause, I sey ȝow pleynt,
that þe Réde Cros was it Called In Certeyn ;

240

which ever remains red in remembrance of the martyrs,

and thus it dured Evere Mo
Tyl kyng Arthowr gan forth to go,

and is callid the "Red Cross" till the time of King Arthur.

and that the Ende Of Sank Ryal

244

fulliche be Ended with gret and smal.

<p>Whanne Iosephes had thus I-do, and I-beryed the Martyres tho, Anon he Ordeynede In Alle haste, and Comaunded the Cristen Al so faste, Alle the temples to breken Adown that In þat Cyte weren In-virown, and the ymages to breken Everichon that þere weren Mad Of tre other ston ; and al that Evere belonged to paynem lawe, Anon riht he dide hem down drawe ; And In Middis Of that Cyte there A chirche Of seint stevene he dide Arere.</p> <p>and whanne the Chirche I-Rerid was, and the peple I-stablisched In that plas, and to Cristene lawe I-browght Agayn, thanne wente he thens In Certayn.</p>	<p>248 Josephes commands the Christians to break down the temples and images of the city;</p> <p>252</p> <p>he builds a church to St Stephen,</p> <p>256</p> <p>and having settled the people, he goes away.</p> <p>260</p>
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CHAPTER XLVIII.

OF MOYS'S PRESUMPTION AND ITS PUNISHMENT ; AND OF
BRONS AND HIS SONS, AND ALEYN THE GROS.

Josephes leaves Galafort, and one of his company, Brons, goes next him (p. 214). They sit at the Graal-table, with a seat for one between them, and Peers asks that some one may fill it (p. 214). Josephes says that it's left void to typify Christ's seat at the Last Supper, and can only be filled by a holier man than any one there. This, Moys, Symon, and others take as presumption (p. 215), consider as fable (p. 215); and Moys says he is willing to sit in it if his fellows will ask Josephes's leave (p. 216). So they go and ask Josephes (p. 216), who warns them that Moys is a sinner, and not fit for it (p. 217); but still he gives leave (p. 217). Moys next day sits in the seat (p. 218), and at once Seven Flaming Hands from Heaven cast fire on him, and carry him off to a far place, burning like a dry bush (p. 219). The people repent, and Josephes tells them they shall see where Moys is, some day (p. 219). At Brons's request, Josephes has Brons's twelve sons up before him to ask whether they will be wedded or not (p. 220). Eleven choose wedding, but the twelfth chooses virginity and the keeping of the Holy Graal (p. 220), which Josephes promises him, and then marries the eleven

brothers (p. 221-2). Josephes then sets out through the country, converting Paynims (p. 222). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 223); but the good livers go to service, and are fed by the Holy Graal (p. 224). The sinners, not being fed, beg Josephes to pray for them (p. 224); and he orders Brons's twelfth son, Aleyn the Gros (p. 225), to take the net from the Graal-table, and fish with it in the pond (p. 225). Aleyn does so; but catches only one fish, which the sinners say will not feed a tenth of them (p. 225-6); however, Aleyn, having prayd to God, feeds the whole of the men with the fish (p. 226-7), and is christend by them "Aleyn the Rich Fisher" (p. 227, l. 472), the pond being nam'd "Aleyne Stagne" (p. 227).

Josephes and all
his company
continue their
journey,

and a good man
named Bron is
always Josephes's
companion.

They sit together
at the Graal table,

but a wide space
is left between
them.

Peers (call'd Bron
in the French
version) asks why
nobody is call'd
up to take the
empty place.

whanne Owt Of þat Contre he was gon,
and his Compenye with him Echon, 4
In to A place he Cam pleynly,
And On hylte Bron wente hym by,
a good Man, & An holy lyvere,
algates with Iosephes wente þere.
So happede it vpon a Fryday
as to-gederis they wente be þe way, 8
and happede that theke day bothe In fere
at the table of saint Graal seten there,
but betwene hem two sekerly
was a gret spas left Openly,
the spas Of A Mannes sytteng
betwene hem with-Owten fayllyng;
and Amyddis the table was this spas,
where-Offen they merveilleden In þat plas. 12
thanne was þere On þat highte Peers,
Cosyn to Iosephes, thus gan Rehers,
"Sire, why ne Clepen ȝe som Man here
that In that place myhte sitten there? 16
For so streite here, sire, we Sitte,
and Other goode men At Owre Mete,
In distresse And In Mal Ese,
and þat voide place myhte vs plese." 20
"Peers, quod Iosephes thanne Agayn,
This place, I schal telle the In Certayn,

Is Ordeyned here for non Man
 that here I knowe Oþer Aspie kan ;
 but it is don for signefyance,
 Peers, I the telle with-Owten variAunce,
 whanne that Iesus his Sene¹ Made
 Among his disciples to Maken hem glade,
 and In the Middes Sat he there,
 þat signefieth that this Is voide here ;
 and but þe holyere man he be þat I konne wit,
 Elles schal there non Man here syt."

28

[¹ Fr. *la chaîne*]

32 Josephes says the empty place means Christ's seat,

and only a holier man than any that he knows of may sit in it.

36 Some at the table take these words in presumption,

especially the sinners of the company,

40 who say it is a fable of Josephes's inventing,

44

and that any one might sit there as safely as elsewhere.

48

52 Symon and Moys ask them what they think of their bishop's story,

To this word Assentyd ful foure & twenty
 that of Iersualem weren Only,
 Of wheche, tweyne gret spekeris were,
 that Symon³ and Moys weren Cleped þere,
 & seiden, "lordynges, howe semeth ȝow here
 Of Oure bischope that thus vs doth lere,
 that thike place voide scholde be
 In signefiaunce Of An hy degré,
 And that folye it is to sitten there
 but ȝif a passing holy man he were ;
 how thinkyth ȝow be this qwestiown ?
 Ys it Owther trowthe, Owther Ony Resoun ?
 For he seith it is folye gret,

56

60 [leaf 70]
 whether it is true or reasonable ?

² MS. Iosep'.

³ So in MS., but *Symev* afterwards.

	Ony man to sitten In that set."	
The other sinners think Josephes's tale is false,	" Now, Certes, quod the tothir tho, It is ful lik for to ben so, Rathere a leseng than Owht Elles, thus vs thenketh, as he spellis.	64
but it would not be prudent to break his order, and sit in the seat till they know more about it.	but Is it not for the beste that we ȝit not breken Iosephes heste, Ne non Man forto Sitten there tyl we knownen more Of his Manere ?"	68
Moys undertakes to sit in the seat if they will get Josephes's leave.	" In the Name Of god, quod Moys thanne, And ȝe welen hym preye not-for-thanne that to Morwe I myhte sitten there, I wele It don with Ryht good Chere."	72
They tell Josephes that there is a man among them worthy to take the Graal-seat,	" Now, certein, quod these Othere tho, And we wisten ȝe wolden don so, we wolden him preien with good wille, to weten what he wile sein vs tylle." so to Iosephes ¹ they Comen Anon, and preiden him faire Everichon, & seiden " A man we han Amonges vs here that Is worthi to sytten there ; wherefore we preien ȝow for Cherite, and for Al Oure worschepe sekerle, that him ȝe wolden let sitten there To Morwen, sire, At his dynere."	76 80
and ask that he may be allowed to do it.	thannte Iosephes Axede hem Anon " ȝif that Amonges ȝow be swich On that desireth forto sytten there, and is not worthy In non Manere ?" " ȝis, forsothe, they seiden Alle, swich grace Amonges vs is befalle : Moys it is, sire, sekerly, ȝoure Owne Cosin and Oure, sothly."	84 88
Josephes asks who he is,	" A, quod Iosephes, how may this be ? what tym Nether his fadir ne he	92
and hears it is Moys.	¹ MS. Iosep'.	96
He is much astonished, as Moys had to be		

Ouer the se myhte not vs sewe,
but lefsten behinde Al the rewe
Among the tothere that hadden Mido,
that for sinne with vs myht not go ?
and now ȝe sein that he is so good a man,
and worthy is to sytten there than !
I May it not leven In non degré
that so holy A man he scholde be,
but that it so plese to Oure lord
Of A wikked man to Maken A good."

"Sire, what liketh ȝow forto sein so ?
we knowen him worthy with-Owten Mo
to sitten In that same place,
ȝif it so be ȝe given him grace ;
and þerfore we preien ȝow Euerychon
that In that place he mylte sitte Alon :
and þere schole ȝe preven goddis wille,
whethir that he be goodman Oþer ille."
"I wele wel, quod Iosephes tho,
that Goddis wille were fully do ;
but I ne kan trowen for non thing
that he scholde ben so good Of leveng ;
ȝit neuertheles suffren wele I
that he sitte there trewely."

And they him thankede Everichon,
and forth to Moys they wenten Anon,
& þere Al to-gederis tolden hym It,
how In þe voide place he scholde syt.
thanne he seide 'he wolde it do,
And þat riht fayn he was þerto.'

Thus Al that Nyht Spoken they no More
tyl On the Morwen at Midday thore.
thanne Comen they to Moys, his felawes Echion,
and seiden "Moys, now mown ȝe gon,
and sitten as ȝe hytten ȝesterday,
& Ek as to vs alle ȝe gonnen say."

left behind with
the other sinners,
when crossing the
Channel,

100

and now they say
he is become such
a good man and
worthy of that
place !

104

They still say he
is worthy of it,
108

and beg that it
may be proved by
112 his sitting there.

116

Josephes cannot
believe in Moys's
goodness,
but says he will
give him leave
120 to try the seat.

124

128

The next day they
tell Moys to keep
his word,
and take the
empty place.

132

Moys comes to
where Josephes
and Bron sit,

looking very good.

Josephes warns
him not to try it
if he does not
know himself to
be worthy,

or he will
repent it,

"for this place is
the place for
God's Son,

and if thou
knowest not
thyself to be the
worthiest of this
company, I fear
thou wilt be lost."

Moys is afraid,
but still persists,

and Josephes bids
him sit down;

but before he has
sat long

thanne Mois seide he wolde it don ;
and to that part he wente Anon
where that Iosephes & bron seten In fere,
and thus to Iosephes he seide there ;
with so pytows chere to hem he wente,
Semenge a good man As be his Entente.

thanne to him quod Iosephes there,
"loke be non weye thou sytte not here
but ȝif thou knowe þe Man worthy,
Oþer ellis it schal þe Repeten trewly.
For troste the, Moys, now In Certeyn,
that here non synnere may sitten pleyn ;

for this place doth signefie
the place Of goddis sene sekerlye,
þerfore, be war, Er þou here Sitte,
that þou best worthy thi self wyte
Of Alle this general Compenye ;
and ellis here to sitten, it were folye,
and ȝif Oþer wise with the it be,
I drede þou wilt ben lost Certeinle."

Whanne that Mois this word herd,
as A man afrayed, riht so he ferde ;
ȝit neuertheles he Answerid Ageyn,
"that worthy he was þere to sitten Certeyn,
and þerto he trusted In his degré
þat Owre lord god not wroth wolde be."
"Come forth anon, quod Iosephes thanne,
and sit dowun here as a worthy Manne ;
& ȝif it so be as thou dost schewe,
we scholen it kaowen sone Al this rewe."

þanne Came forth Mois Anon ;
betwene Iosephes & bron he gan to gon,
And þer adoun he gan to sitte ;
but ful sone he repented itte.
Moys hadde not longe I-seten there,
that from hevene Cometh In A wonder Manere

136

140

144

148

152

156

160

164

168

Sevene hondis, to Alle here syht,
 Eche brenneng as brond so bryht ;
 but the bodyes that weren Of tho
 they milte not se for what to do ,
 but this alle they behelden ful wel ,
 how fir and flambes they Casten Echedel
 vpon Moys there that he sat ,
 there Alle the peple sawh wel that ;
 And þat as lihtly he brende there
 as a drye busch whanne it is On fere .
 and vp him lifte tho handes Anon ,
 & with him In to þe eyr gonnew they gon
 Al so brenneng as he was ,
 and boren him Into a ful fer plas .

whanne they that at thike table were ,
 Syen the hondes Awey hym bere ,
 they weren Abashed Everichon ,
 and to Iosephes they seiden Anon ,
 "A, sire Iosephes , now knownen we wel
 that þou seist trowthe Everidel .
 For a gret synne it is to do ,
 that Sege to Neyhen Ony mo ;
 For we knownen non Man worthy here
 In that place to sitten there .
 Now, goode sire , and it be ȝowre wille ,
 whedir that he is , ȝe wolden vs telle ;
 and whethir he saved Other dampned be ,
 that ȝe wolden vs tellen for Charite ."

"here-Offen Certein scholen ȝe be
 whanne tym Cometh Sekerle ,
 ȝe scholen him sen where þat he Is ,
 Apertly to ȝowre Eyen with-Owten Mys ;
 thanne scholen ȝe knownen In Certeyn
 whethir he be In Ioye Other peyn ."
 Aftyr this they wolden no More
 Of that Mater Axen Josephes thore ;

seven burning
 hands come from
 heaven ,

172

set Moys on fire ,

176

like a dry bush ,

180 and carry him
 off through the
 air .

184

Then the rest
 are ashamed ,

188 and confess that
 Josephes has told
 them the truth ,

192 and that no man
 is worthy to take
 that place .

196 They ask whether
 Moys is lost or
 saved ,

200 and are told they
 shall see him
 again ,

and then they
 will know his
 fate .

204

for Alle Abasched ful sore they were
Of that Syhte they Syen there.

and whanne I-Eten they hadden Echon,
thanne seide Bron to Iosephes Anon,

208

Bron asks for
Iosephes's advice.

"Sire, Of thing that I schal Axen the,
I preie ȝow þat ȝe welen Conseillen Me."

"Seith on, Bron, quod Iosephes thanne,
and I wele Cownseillen ȝow As I kanne."

212

He has twelve
sons,

"Sire, .xij. sones I haue, quod he,
that alle ȝoure Cosines seker they be ;

Do hem Comen to-fore ȝow Echon,
and thanne axeth hem be On and On

216

what Maner Of Men that they welen be,
Owther wedded men, Owther speritwalte."

"this schal I wel don, quod Iosephes thanne :"

So let he sende Aftyrr Every Manne.

220

whanne to-forn him, Iosephes, weren Comen Echon,
thanne he E[n]qwered Of Ech be his On,
'what Maner Of Man he wolde be.'

Eleven of them
desire to be
marrid,

So þat .xj. Acorded Into On dege,

224

'that wedded wolden they ben Alle,
what Aventure so that hem be-falle ;'

but the twelfth
wishes not to
marry,

but the .xij. brother Answerid not so,
For 'Operwise he thowhte to do,

228

and that Neuere wedded wolde he be,
but Al his lyf Chast virgine sekerle ;

but to serve the
sacred vessel as
long as his life
lasts.

and Alle dayes tyl he gan to sterve,
that holy vessel wolde he Serve.'

232

This Ches that brother, as I ȝow telle ;
lo, what grace that hym befelle !

and his xj bretherin I-wedded to be,
for that Chosen they ful Sekerle.

236

Iosephes
embraces the
twelfth brother,
and makes much
of him,

And whanne Iosephes beheld this On brothir,
what he hadde Chosen Aforne Alle the tothir,
he gan him to Clippen and to kysse
ful Often sithes with-Owten Misse,

240

and to the xj seide he thanne,
“Of ȝow han Chosen Ech Manne
that A wif wedden wele he.

ȝe scholen it haven ful sekerle,
For I schal Maryen ȝow Everichon,
Swiche as ȝe desire here Anon ;
and God grawnte ȝow grace þat ȝe so do,
trewe wedlok to kepen for Evere Mo.”

To the xijthe brother seide he there,
“Tweyn thinges han ȝe chosen here :
the ferste, to kepen virginite ;
þe secund, A Servaunt Axen ȝe to be,
Fortho Seruen this holy vessel

which that is here, Seint graal.
On Of these I graunte ȝow wel ;

þe Grete god þe toþer ȝow gr[a]unte Ech del,
That ȝe Alle dayes Of ȝowre Lyve That Mown be,
and him Only worschespen In alle degré ;
and that ȝowre flesch ne tempted be,
To non Maner lust Of lecherye,

but that ȝe flen alle maner of fole ;
therto preyeth God Enterlye.

and for that ȝe han Chosen virginite,
and Mynestre to þe holy vessel to be,
Of On thing I sey ȝow In Certeyn,
Aftyr my deth scholen ȝe ful pleyn

the lordschepe Of that vessel have,
It forto kepen bothe sounð and save.

and whanne Owt Of this world þat ȝe scholen go,
loke ȝe thanne to whom ȝe deliueren it to,
that he be A man ful Of grace
& ful Of Goodnesse In Eche place.
this ȝifte, my frend, ȝeve I to the,
For that thou Axest virginite.”

and þere Anon he knelide A-down,
and thankid Iosephes with good devocioun,

244

and promises
to marry the
other eleven

248 praying they may
have grace to be
true in wedlock.

Josephes
promises the
twelfth brother
(Aleyn)

252

Fortho Seruen this holy vessel
which that is here, Seint graal.

On Of these I graunte ȝow wel ;

þe Grete god þe toþer ȝow gr[a]unte Ech del,

That ȝe Alle dayes Of ȝowre Lyve That Mown be,

and him Only worschespen In alle degré ;

and that ȝowre flesch ne tempted be,

To non Maner lust Of lecherye,

but that ȝe flen alle maner of fole ;

therto preyeth God Enterlye.

and for that ȝe han Chosen virginite,
and Mynestre to þe holy vessel to be,

Of On thing I sey ȝow In Certeyn,

Aftyr my deth scholen ȝe ful pleyn
the lordschepe Of that vessel have,

It forto kepen bothe sounð and save.

and whanne Owt Of this world þat ȝe scholen go,
loke ȝe thanne to whom ȝe deliueren it to,

that he be A man ful Of grace

& ful Of Goodnesse In Eche place.

this ȝifte, my frend, ȝeve I to the,

For that thou Axest virginite.”

and þere Anon he knelide A-down,
and thankid Iosephes with good devocioun,

256

that he shall never
be tempted by the
flesh,

260

264

and shall serve
the holy vessel,
and be its
guardian after
Iosephes's death,

268

and bids him,
when his time to
die comes, deliver
the Graal to some
other holy man.

272

Aleyn weeps,
and thanks
Iosephes,

276

who then marries
the eleven
brothers.

Josephes goes
further into
Britain,

where his
company is daily
increasit by the
number of people
whom he converts

in every place

by the power of
his preaching.

They come to a
barren land,

where there is
little food.

All his company
are not worthy to
be fed by the
holy vessel,

there anon ful sore wepynge
as he to-forn him was knelynge ;
So that after the deth Of Iosephe
the holy vessel¹ dide he kepe. [¹ MS. vessessel] 280

thanne Iosephes to his bretherin retourned Anon,
and hem Maryede Everichon,
Eche man Aftyr his Owne wille,
thus here Mariages he gan fulfille. 284

Whanne that Iosephes thus hadde I-do,
fortherre Into breteygne thanne gan he go,
and with him his Compenye,
Into swich place as god wolde him gye. 288

and non day þere was þat he forth wente
that his Compenye Encresede veramente,
Som day be xx, and some day be Mo :
barefoot Aftyr hym gonne they to go,
and forsoken here Richesses Everichon,
and forth with Iosephes gonne they gon.

for ȝit Cam he neuere In non plase
but þat be him gret peple I-torned wase,
and hem Cast Owt Of Miscreaunce
be his wordis, swich was his chawnce ;
and be the verti Of the holy gost,
whiche þat is lord Of myhtes Most, 300

The strengest paynem þat Evere was,
he dide him torne be goddis gras,
So þat, thoruh his goode preaching,
Euery day his Compenye was Encresing. 304

Vpon a day as they forth wento,
In a wastable Contre veramente,
where that was scars of vyaunde,
as this storie doth vs vndirstonde :
and vndirstondeth ȝe now verament,
that Al the Compenye that with him went,
Ne weren not worthy Sufficed to be
Of the holy vessel Sekerle ; 312

but Manye of hem þat with him wente
weren holy lyveris, and Of good Entente ;
and Oþer that leveden In lecherye,
and In Oþer dedly synne witterlye,
& that here lyf nolde Chongen there
For Sermown ne for non preyere,
but lyveden aftyr lust of here body,
wheche torned hem to gret foly.

for some livd in
deadly sin.
316

Thyke day, whanne they Entred were
Into the valey that I Rehersed Ere,
whanne Into the Middis that they weren gon,
A gret stanke foWnden they Anon,

320

They come into
a valley with a
great pond in the
midst,

And At the hed of thike stang
they fownden A vessel As they gonne gang,
And A Net þer-Inne, fysch forto take :
thus wrowhte Only god ȝit for here sake ;
and whanne that they to the stang weren gon,
they Casten Of here Clothes riht Anon
For the strong hete that there was,
As theke day happede be Cas.

324 [leaf 71]

and at its head a
vessel with a
fishing-net in it.

thanне be-gan Iosephes his servise Anon
As he was wont forto don,
and with him Othere Of his Compenye
that goode lyveris weren trewlye.

332

Josephes begins
his service with
those of his
company who
are good livers.

and tho that to thike Servise vsed not were,
here preyeres they seiden Amonges hem there,
and preiden to god, for his grete gracie,
hem forto bringen Into swich a place
where they mylte haven here sostenaunce
For here leveng, and to his plesaunce.

336

Theke day Alle the Cristene were
In Worscheping Of the holy vessel there ;
and whanne they hadden don what they wolde,
Anon they Seten vpon that Molde,
and spredden Abrod vpon here knees
Towaylles and Empty dowbleris,

340

344

Then they sit
down
and spread towels
on their knees,
348

as if to dine; as men that wolden here fast breke,
down In that Medwe þere they sete ;
For Othere tables weren there non
but þat weren mad Of flesch and bon. 352

[¹ Fr. *perrons*] and whanne A-down that they weren set,
Thanne Cam On peers¹ with-Owten let,
that Cosin there to Iosephes was,
and browhte saint Graal Into þat plas ; 356

then the Graal is brought in, and so þat be vertw of thike holy vessel
and they are all provided with food by its power. Al the table was fulfeld wel
Of Alle Manere Of vyawnde
that herte cowde thenke Oþer vndirstonde. 360

But the sinners get nothing to eat, thus there As Alle these good men sete,
Fulffylled they were with Alle Manere of Mete ;
but in place as the Synneris were,
Non Multiplicacion was not there ; 364

and do not know what to do, Of theke forseid holy vessel
Fulfilid weren they neuere A del ;
So ne wiste the Synneris what to do,
For non vyaunde ne hadden they tho. 368

so they come to Josephes to ask him to help them, Aftyr Mete, whanne vpe Resen they were,
The synful to Iosephes Comen there,
and seiden “ sire, what scholen we do ?
but ȝif ȝe ȝowre Cownseyl putten vs to, 372

as they fear to die of hunger. Elles ben we ful Evele be-gon,
For nethir mete ne drynk haue we non ;
therfore for vs mosten ȝe preye,
that we for hunger here ne deye ; 376

Josephes tells them, “ you have forsaken God, For the vessel vs repleynscheth not here,
þerfore ȝe mosten In Other Manere.”

thanне Answerid Iosephes to hem Ageyn,
“ Now Mown ȝe knownen In Certeyn
that ȝowre God han ȝe forsake ; 380

that whiles that ȝe to God diden take,
thanне was he to ȝow[re] fadyr ful kynde
whiles that ȝe him hadden In Mynde, 384

and sethen that stepchildren that ȝe ben,
he hath þow forȝeten ful Clen.

Now þerfore Ensample mown ȝe take ;
It Nis not Good hym to forsake.

And ȝif styllle With Hym Wolde ȝe han be,
Non thing ȝow scholde han lakked Sekerle ;
and ȝit not-withstondyng Al this,
I schal ȝow Cownsayllen with-Owten Mys,
b'encheson that ȝe han non Relevyng
at this tyme here In Etyng."

Thanne Anon Iosephes gan forth Calle
the xijthe sone of Bron, as gan befallie,
wheche he hadde Chosen to the seint Graal,
where-Offen Maister he made hem with Al ;
whos Name was Cleped Aleyn the Gros,
A ful holy man, And Of gret loos ;
(but ȝit this was not that Aleyn
That of Celidoyne discended pleyn ;
for that Aleyn, kyng Crowned he was,
and so was this Neuere In non plas.)

Whanne þis Aleyn to-fore Iosephes gan gon,
to hym he seide to-forn hem Echon,
"Alayn,—that Of this world shalt be
the Moste gracious Man Of thy degré,—
Go thou to this stange Anon ;
and Into that vessel that ȝe gon,
& take the Net that ȝe finden there ;
Into þe water it Caste In ȝowre Manere,
and taketh fisch for this Meyne,
wherby sosteyned that they Mown be."

This Child dide his Comaundement,
and to þe water wente with good Entent,
and Into the stangne the Net þere Caste,
and to londe drow yt Atte laste.

Whanne they that stooden vpon þe lond,
And there Abyden Goddis sond,

388 and therefore he
has forsaken you ;

392 notwithstanding
this,
I will advise you
as well as I can."

396 Josephes calls for
Aleyn the Gros,
the 12th son of
Bron, who was
the minister of
the Holy Graal

400

(not the descend-
ant of Celidoyne),

404

408

412 and bids him go
to the pond
and get into the
boat,
and throw the
net into the
water, and catch
fish for the
sinners.

416

Aleyn throws the
net,

420

and when it is
drawn to land
they only find
one big fish in it.

the Net to þe lond they drowen wel faste,
and there-Inne to loken hadden they haste ;
and but On fysch fownden they Sekerly,
but it was ful gret trewely.

424

and they boden him ' Asayen Eft sone
ȝif Ony bettere he myhte done ;
For the tenthe part Of theke Meyne
with that fisch suffised not scholde be.'
and he seide þat he wolde no More
Into that stangne Comen thore.

428

The fish is cut up
and cookd,

This fysch began he to Cutten Anon,
and Into Certein pecis it don ;

432

Ek there soden Anon it was,
and Comaunded hem sitten In þat plas.
thanне so diden they Ryht Anon
lik as they hadden Mester Echon.

436

and Iosephes
tells Aleyn to
divide it into
three parts,

thanне Iosephes seide to Aleyn tho,
“ Wost þou not now what þou schalt do ?

and put one at
each end of the
table and one in
the middle,

Departe this fisch As I schal þe telle ;
vpon here table thou do it ful snelle ;

440

and to pray to
God to have mercy
on the sinners
that they may be
fed.

At Ech Ende thou sette A Mes,
At the Myddes Anothir, & not thou ses.

444

thanне preye to God ful devoutly,
that he wolde Of his grete Mercy
for the schewen grace In this Manere
to tho Synful that weren there ;
that thoruh thi preiere fulfil'd myht be
thike sinful peple thoruh his pyte,
as thou his servaunt wylt Evere be
to þe holy saint Graal In alle degre.”

448

Aleyn prays with
many tears,

Thanne began Aleyn forto preye
with teres and with wepyng Of Eye
Aforn the holy vessel A ful gret spas,
Evere beseching God Of his Gras.

452

Whanne he hadle I-don his preyere,
thanне Iosephes Comaundement fulfil'd he þere,

456

and sette this fysch In thre partye
Oppon the Cloth ful Sekerlye.

thannte þere Owre lord wrowhte Miracles Anon
for Aleyn his chosyn, Amonges hem Echon. 460

that with that fysch fulfilde they were,
Al the hole Compenye that was there,
as they Al the world Of Mete
to hem be Ordenaunce hadde ben gete ;
and lefte there ful gret plente
Of Relef of that fisch ful sekerle.

thannte to aleyn token they Ageyn
the leveng Of that fisch In Certeyn ;
and there-with ȝoven him A name
Of wheche Evere After he hadde þe fame ;
For Evere after I-Cleped was he
“ Aleyn the Riche Fischere ” sekerle ;
and so Cleped they him Everychon,
Alle þo þat with þe holy vessel gonne gon.
and from that day aftyre for Ony thing

It was Clepid “ aleynes stagne ” with-Owten lesing. 476 and the pond is
callid Aleyn's pond.

thannte so gret Ioye Amonges hem they made,
that be Aleyn they weren so glade
that non tonge ne Cowden it telle,
Nether Of here Ioye halfendel Cowde spelle.

464

leaving plenty
over. Whence

468

Aleyn receives
the name which
he retains ever
after,

472 “ Aleyn the rich
fisher,”

480

CHAPTER XLIX.

OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A DEAD MAN BACK TO LIFE.

How Joseph has a “talent” or desire to go into another country, and sets out on a Friday to the Forest of Brooklond. There he meets a Saracen knight (p. 228), whose brother is badly wounded, and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 229). Joseph says, of course not, because they are made with men's hands; but he can cure the brother, though only by God's help (p. 229); on which the Saracen threatens him with death, if he lies (p. 230); but instead,

a wild lion kills the Saracen as soon as they reach his " Castel of Roch " (p. 231). The men of the Castle bring their dead lord's brother to Joseph (p. 232), who promises to cure him if he will believe on God (p. 233), for the Saracens' idols can help no one, and neither move nor go (p. 233) : try them, and see if they can cure the dead knight (p. 233). Joseph is unbound, and the corpse put before the idols (p. 234). Joseph prays, and thunder and lightning burn and smash the idols (p. 235). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 236), and says that he will believe the Trinity if it will bring his brother to life (p. 236). Joseph prays to Christ ; the brother, Argon, comes back to life (p. 236-7), and all turn believers, and are baptizd (p. 238). With part of the steward's sword, Joseph heals Mathegrans (p. 238), and then, putting it to the point left in his own thigh, he draws the point out clean, as if no flesh had toucht it (p. 239), and says that the pieces of the sword shall not join till Galahad comes (p. 239). Wherefore the sword is held in great honour (p. 239).

Whiles they spoken Of this Mattere,

Joseph tells his
son Josephes that
he desires to go
into another
country,

Iosephe to his sone Iosephes seide there,
" Swich a talent Is comen to Me
that I moste gon Into Another Contre,
thedyr As God me wele lede,
and there I hope ful wel to spedē ;
and to .3ow schal I Retornen ageyn
as hastely as I may, In Certayn."

4

8

and he starts
on a Friday

and goes to the
forest of Brook-
land.

Thanne Iosephe from hem departed Anon,
and his weye forth gan he to gon,
as it happede vpon A fryday
To the forest Of Brooklond he took þe way.
and as he walkede In that forest
he say A sarrazin that was ful prest ;
vpon An hy hors he gan ryde,
And Salwed Iosephe that ylke tyde.

12

16

There he meets a
Sarrazin, who
greets him,
and asks who he is,

& a while to gederis they hadden gon,
thanne Axede the Sarrazin Of Iosephe Anon
' Of what Contre that he was,
and where he was born, and what plas.'
" Sire, I Am Of Armathie, In Certein,
and thus I walk In Many A pleyn."

20

"how Come þou here," quod þe Sarazin thanne.

and how he came
there?

"Sire, be hym that mochel good kanne,
that ladde the Children of Israel
thorw þe Rede se bothe drye & wel:
he Into this Contre hath me browght,
whiche þat knoweth Eche Mannes thouht."

24 Joseph says he
is led by God,

28

"What Maner Of Mester Man Art thou?"

"Sire, I am A leche, I telle ȝow now."

and he is a leech
who can heal all
wounds.

"A leche," quod the Sarazin tho,

32

"Canst þou Ony leche-craft do?"

"ȝe, sire, quod Iosephe In Certein;

I can helen Alle woundes pleyn."

"thanне with me schalt þou gon this tyde

36 The Sarrazin
asks him to come
to his brother,

vnto my Castel here besyde;

there haue I A brothir bothe sik & sore,

that sore I-wondid lith he thore,

and al this ȝer there hath Sik I-be

Of A wounde In his hed sekerle.

ȝit Cowde I neuere fynde leche Non

who is badly
wounded,
and has been a
year in bed.

That him Ony Recur Cowde don."

40

"In the Name of god, quod Iosephe tho,

44 Joseph says he
can cure the sick
man if he will
believe in God.

and he aftir me wil do,

and beleven that I wyl say,

he schal ben holpen with-Inne schort day :

Onlych thorwh my goddis Myht

I schal hym keueren Anon Ryht."

48

"Of wheche god? quod the Sarrazine;

"Which god?"

we han foure Goddis, bothe goode & fyne,

says the Sarrazin;

Mahownd and TERmagaunt, goddis so fin;

"we have four—

Another hihte Iubiter and Appolyn,

Mahownd and

and non Of these him helpe Conne do;

Ternagaunt,

How Cowdest þou thanne helpen him so,

Jubiter and

and be wheche God Of Alle these fowre

Apolyn, and none

Cowdest þou my brothir don socowre."

have done him

"be non Of these fowre, quod Iosephe tho,

any good."

Cowde I neuere thy brothir Socowr do;

56

Joseph says
he is deceivd,

for here myht may nowght availle
him to helpen with-Owten faille ; 60

and þerfore disceyved art þou wel Clene
ȝif Ony socour In hem thou wene."

"That am I not, quod the Sarrazin, certeinly,
For they ben Goddis Endelesly." 64

for these gods are
made by men,

Whanne Iosephe herde the Sarrazine so speke,
Anon to hym thanne he gan Reke,
and seide " wheche goddis ben now tho
that sweche Maistries Connен do ?" 68

and have no
power over any-
body.

thi Goddis ben Mad with Mannes hand,
I do the wel to vndirstand :
Non more power hauen they Ouer the
thanне thow Ouer hem, ful sekerle." 72

The Sarrazin says
they are powerful
gods,

" ȝis, quod þe Sarrazin, In Certein
My goddis ben Of power ful pleyn,
Not Only be here Owne fegure,
but after hem þat ben Mad, I the Enswe ;" 76

not the mere
images,
but those whom
they represent.

For I wot wel the ymages Mown not do,
but they wheche aftir they ben Mad so
Mown helpe and Socouren Every Man,
Sikerly, Sere, I telle the Can,
So Every God aftyr his ymage
Socoureth the peple that ben Of Age."

Joseph promises
to show him that
they are power-
less,
if he will take him
to the castle.

" In the Name of God, quod Iosephe tho,
and with the to thy Castel do me go,
I schal the schewen al and som
that Alle they han power non,
Nethir to Meven neþer to Go,
Ne thy broþer to helpe neuer the mo ;
and therfore deseyved ful Clene Art thou
that so in hem belevest now."

The Sarrazin
threatens to kill
Joseph if he has
lied to him.

" Wel Anon, quod the Sarrazyn thanne,
be myn hed, As I am A trewe Manne,
and thou hast mad me Ony lyengen,
thou schalt be ded with-Owten taryeng." 92

Thus to-gederis forth they wente
al that Morwenyng veramente 96
til It were the Owr Of þe Midday.
Atte the laste that Castel he say ;
ful hye vpon A Mownteyn
that Castel þere stood In Certeyn ; 100
'the Castel Of Roch' I-Called it was,
ful wel walled In Every plas,
and therto þe dices depe Inowh,
deppere Abowtes A Castel neuere man ne sawh. 104

whanne Iosephe and the Sarrazin Entred were,
Anon A wylde lyown Metten they there,
and to that Sarrazin he went Anone,
and Of his hors pulde him thus sone, 108
and there him strangeleden with-Owten dowte
For Alle his Meyne that stood Abowte.
and whanne they Syen here lord so ded,
Mochel sorwe they Maden in that sted.

thanне taken they Iosephe there Anon,
and to preson ladden hym thus son,
and þerto his handes Ibownden him behynde :
thus diden the Sarrazines so fals & vnkynde. 112
and Anon the false Stewarde
with his swerd smot Iosephe ful harde
Into the thygh a ful gret wownde,
that his swerd to-brak In that stownde ;
So that half þe swerd lefte In his thygh,
the wheche to-broken was þere trewly.
Thus with Iosephe ferdan they there
wel falsly In here Manere. 116

thanне seide Iosephe to hem tho,
"Sires, why faren þe with me so ?"
"For we ne haven non Other Encheson,"
thus they seiden to him Echon. 120
"and whedir thinken þe me to lede ?"
"Into A place þere thou shalt be dede."

The Sarrazin takes Joseph to his castle, calld the Castle of Roch,
where a lion attacks the Sarrazin,

and kills him, to the great grief of his servants,
who take Joseph to prison,

and the steward wounds him in the thigh,

so that half the sword stays in the wound.

Joseph bids them bring their sick to him,
and he will cure them.
Then they bring their lord's brother, who was wounded in the head,
who promises to enrich Joseph if he can cure him.
But Joseph laughs at him,
and tells him his riches are worthless,

"Ha, Sires, quod Iosephe tho,
whanne In presown ȝe han me do, 132
Alle the sike Of the Castel bringeth to Me,
And I schal hem helen ful sekerle."
"what Artow thanne, quod they, A leche?"
"ȝe, Sire, he seide with schort speche, 136
I schal hem helen full Certeynle
ȝif that they welen beleven On Me."
thanne brownten they þere lordis broþer In þat sted,
that sore was wonded In the hed, 140
that non leche to-foren helen Myhte.
and whanne that he Cam In Iosepis (*sic*) Syhte,
thanne Axede him Iosephe riht anon,
how fern his hurt was Agon. 144
he seide 'more thanne An hol ȝer ;'
thus gan he tellen to Iosephe ther ;
"and ȝif that ȝe to me Conne do socowr,
I schal ȝow Maken A man Of gret honour." 148
thanne Iosephe gan to lawhen Anon
Afore the sarrazines Everichon,
" how myhtest þou A Riche man Maken Me ?
thou Nart but pore In alle degré." 152
"ȝis, that I haue, quod the sarrazin Agein,
plente Of gold & Sulver In Certeyn ;
and therto Manye stones ful precious,
and manye Riche Clothes, and delicious." 156
" Nay, quod Iosephe, this Richesse is nowht,
and that schalt þou wel knownen In thy thowht ;
For I wolde weten now Of the,
thowh thou haue Richesse so gret plente, 160
and ley it to-forn the both tope an taille,
& let se what it can the Avaylle."
"Certes, quod the Sarrazin ful snelle,
þer-Offen soth thou dost me telle." 164
"thar myhtest þou se, quod Iosephe thanne,
that thou Nart but A pore Manne,

For In this world Is tresour non swich
that Maketh A man half so Riche
As doth helthe, I telle it the ;
how thinketh þe, sire, telle þou Me ?
for Sethen that be Richesse hele might þou not have,
therfore aftir helthe that thou do Crave." 172

"that wolde I fayn, quod the Sarrazin tho,
and I wiste how Evere to do."

"In the Name Of God, quod Iosephe thanne,
I wele the techen now as [I] Canne." 176

"Telle me how, quod the Sarrazin,
and I wele it don wel and fyn."

"ȝif thou wilt On god bcleve,
To Alle helthe thanne schalt þou preve." 180

"In God, quod the Sarrazin Agein,
I beleve ful wel In Certeyn,
and Not Only Oppon On lord,
but On Alle my Goddis with On Acord."

"In fowre goddis, quod Iosephe ful hastile ;
whiche foure ben tho, telle thou me ?"

"that schal I do, quod the Sarrazin Agein,
Mahownd and Iubiter Certein,
Appolyn And Ek Termagawnt,
these fowre Goddis holiche ich hawnt."

Anon Iosephe to him spak thanne,
and seid, " thou art the more Folisch Manne ;
For these goddis that þou belevest vpon,
Nether helthe ne bote mown don the non,
Neþer to non Oþer Creature,
ful sekerly I the Ensure,
And that schal I proven the here Anon."
" let se," quod þe Sarrazin, that it were don."

"Take ȝe that dede body Anon,
and tofore ȝoure Goddis ȝe him don ;
and ȝif that to lyve he rere him Ageyn
thanne ben they myghty In Certein ;

as they cannot
buy him health,
the greatest
treasure of all,
and therefore he
is but a poor man.

184

The Sarrazin says
he believes in
four gods already.

188

192 Joseph says he is
the more foolish,

196

and offers to
prove the Sarrazin
deities,

by whether they
can restore the
dead lord to life
or not.

200

If they cannot,
they are false.

and ȝif that they Mown not don so,
Elles ben they false for Evere mo,
and thou to blame for thy beleve.
haveth do ; let se Anon this ȝe preve."

"Trewly, quod þe Sarrazin thanne,
that herde I neuere speken Of non Manne ;
that Ony God myhte do,
from deth to lyve a man bringen so ;
ȝit Neuertheles Asayen scholen we
to fulfillen thy wil ful Sekerle."

204

208

212

They unbind
Joseph,

Thanne let this Sarrazin Iosephe vnbynde
his hondis that bownden weren behinde,
but Of his hurt non thing he ne wyste
that þe steward him hadde so thryste
Into the hype with his swerd,
where-Offen he was non thing Aferd.

216

and whanne the Sarrazines thus hadden I-do,
here lord to-forn here goddis [they] browht tho ;
Everichon they knelede A down,
and preiden to Iubiter And Mahown.

220

and bring their
dead lord's body
before their gods,
and pray long that
he may live.

whanne thus longe hadden they preid there
and Of his lif weren neuere the Nere,

224

thanne Iosephe Gan hem Ascrien Anon,
"ha ! ȝe Cursed peple Everychon !
why worschepen ȝe so this Mawmetrye
that nowht ne may Availen Sekerlye ?
weten ȝe not wel they mown not Go,
Ne speken ne Meven Neuere the Mo ;
behold how fairre this ded Man here
Riseth ther vpe for Alle ȝoure preyere !"

228

232

Then Joseph
denounces the
false idols
who cannot help
them.

Thanne Iosephe knelid þere down Anone,
And there to God he Made his bone,
"A thou Iesus God, ful mynty lord,
that hider me sentest be thin Owne Acord
thin holy Name forto declare
In Eche Contre and Every whare

236

He prays to
Christ, who sent
him forth,

Now, lord, herteliche I the preie
Openly forto declaren thy feye, 240
That thou Woldest here, lord, scheWen thy Myht
Openly here In these paynemes siht,
this Caytevous peple that deceyved ben
thorwgh mysbeleve, lord, As ȝe wel sen." 244
Thanne Anon Iosephe the Erthe gan kysse,
and vpwardis he dide hem dresse,
and seide, "lordinges, beholde ȝe here
Of ȝowre Goddis here the powere,
and here strenkthes Anon Ryht,
For they ben nethyr of power ne Myht."
thus sone with-Inne A lytel spas 252
Jesus Crist þere schewede his gras ;
for þere the hevene Openede Anon,
and As sparkelis Of fyr þere Owt gonue gon,
and þe Erthe be-gan to qwake,
and Al the firmament to wexen blake ; 256
So that the Sarrazines Everichon
wenden to han deid there Anon.
thannte Cam there thondir & lyhteneng A-down,
and brenden Alle tho ymages In virown ; 260
and ek hem On smale peces to-brak,
& so they stonken with-owten lak,
that alle they thowhten ded they were
For þe grete stench they felten there ; 264
Except Iosephe there Only,
Alle ouercomen they weren Sekerly.
And whanne they were comen to memorie Ageyn,
Thanne Iosephe In this Maner gan seyn, 268
" Now the sothe here mown ȝe se,
what myhtes ȝoure goddis han sekerle,
For there Nis non may helpen Othir,
Nethir non Of Al this fothyrs ; 272
and lik As brend here they be,
So scholen ȝe Alle ful sekerle ;

that He would
show his power
on these deceivd
people.

Joseph bids the
people see the
proof of their
gods' weakness.

The heaven opens,
the earth quakes ;

a great storm of
thunder and
lightning comes
on, and the idols
are struck and
destroyed.

Joseph says,
now you see your
idols cannot even
help themselves !

but ȝif ȝe tornen ȝowre CreAunce,
Elles to ȝow schal Comen Mischaunce.”

276

The wounded
man asks Joseph
what his name is,

Thanne seide he that hurt was,
to Iosephe, there in that plas,

“ Sire, he seide, how hyhtest thou ? ”

“ Sire, quod he, Iosephe am I clepid now.”

280

and if he is not a
Sarrazin ?
Joseph says he is
a Christian,
and believes in
the Trinity.

“ what, art þou not a sarrazin thanne ? ”
“ No, quod Iosephe, I am A Cristene manne,
and beleve On fadir, sone, and holy gost,
wheche is but On god of mytes most.”

284

“ thanne, quod this Mathegrans þe sarrazin, tho,
In thre Goddis thou belevest Also ? ”

“ Nay, quod Iosephe, that may not be,

For but On god they ben Alle thre ;
And þerto so myghty and so ful of powste
that the dede to lyve Areren welen he,
and ek, Alle tho that false be,

288

Trewe he kan maken hem sekerle ;
and there Nis sinnere non so gret
that he ne wile hem Clensen As sket,
and As myghty god he wile him preve,

To Alle tho that On him beleve ;
for wel mown ȝe sen be ȝoure goddis here,
that he is lord Of so gret powere.”

296

Mathegrans the
Sarrazin says he
will believe also
if his brother can
be restord to life.

“ Sertes, quod Mathegrans thanne,
Sire, I hold the for a trewe Manne,
and ȝif he my brothir to lif wele bringe,
I sey ȝou, Iosephe, with-owten lesinge,
I schal neuere On Oþer god beleve,
but Only On him, and þou this preve.”

300

Whereat Joseph
is glad,

And whanne Iosephe herde him so say,
a ful glad Man he was that day ;
Anon to the Erthe he knelyde Adown,
and there he made his Orysown :

304

and begins to
pray to God,

“ O thou God that Alle things wrowhte,
And Al this world thou Madest Of Nowhite,

308

The sonne, the Mone, and the fowre Elementis,
and Of A virgine to be born with-Owten Offens, 312
and Sethen On Croys I-don thow were,
and there-vpon I-stongen with a spere,
that so suffredist þou tormentes Manye & felle,
thy peple to beggen Owt Of helle ; 316
and thanne from deth to lyve þou Ryse Ageyn
Of thin Owne Myht, Lord, In Certeyn :
who died and
rose again,

So worththily, goode lorde, schewe Miracle here,
thorwgh thy myht this dede man to Arere, 320 to restore the
dead man to life.
that Al this peple here, lord, May se
thy werkyng and thin dignete."

Thanne Iosephe gan him vpe forto dresse,
and not longe After, with-Owten les, 324
the dede Aȝen to lyve he Ros,
and After to Iosephe Anon he gos,
and knelid A-down and kyste his feet
Aforne hem Alle, and not ne leet,
and seide to hym Aftyr his Owne lyst,
" welcome, seriawnt Of Iesu Crist,
that God Of the Croys thou took A-down,"
(thus he seide with A gret Sown,) 328
" that God Amonges vs the hath sent
vs for to Cristene verament,
to bryngen vs Owt of Endeles peyne,
therfore Art thou Comen In Certeyne."

whanne Iosephe sawh hym so Aryse,
he Made to God A worthy sacryfise,
and wepe for Ioye and for pyte,
that Alle the peple there myhte it se ; 332
And seide to hem that Abowtes him were,
" Now mow ȝe wel knownen and sen here
that he is God Evere pereles,
and Of Alle bowntes he doth not ses."
" Now forsothe, quod Mathegrans tho,
It Is ful trewe thou seist me to,

Then the dead
man rises up,

and welcomes
Joseph as the
servant of Christ,

336 who had come to
save them.

340 Joseph weeps for
joy and pity,

344 and Mathegrans
is converted.

for Neuere hens forward I ne schal Certeyn
 On non oþer God to beleven ful pleyn ; 348
 For now knowe I wel that my brothir Argon
 from deth to lyve here he is I-gon
 Onleche thorwh thy goddis powere ;
 For now knowe I God with-Owten pere." 352

Argon's men Thanne Alle the Meyne that In þe Castel were,
 anon to Iosephe On knes fillen there,
 And with lowd voys Alle gommen they Crye,
 " lord Iosephe, On vs thou haue Mercye ! 356
 Of Oure Misbeleve And Miscreaunce,
 Goode lord, On vs þou take non veniaunce,
 and Neuere forward from this day
 we scholen werken Aȝens thyn lay ;
 þerfore, good Iosephe, so wisse vs here,
 and we it scholen fulfille In Alle Manere."
 Thus they of the Castel Everichon
 weren there Christened forsothe Anon. 364

The steward
 confesses how he
 stabbd Joseph, whanne þe steward beheld Al this there,
 that so hadde hurt Iosephe In swich Manere,
 Openliche there he it be-knewe,
 And ful sore þere-Offen gan he rewe, 368
 And how the swerd In him broken was,
 And the halfendel lefte In that plas,
 & þe Remenaunt scholen ȝe þere fynde
 In his hype with-Owten lesynge. 372

[leaf 73] Thanne this Mathegrans Dyde serchen Anon,
 and in his hype they it fownden thus son,
 " A, Sire, quod Mathegrans, telle thou Me
 how of this hort helid scholen ȝe be." 376
 " wel, quod Iosephe, be goddis help Certeinle ;
 but ferst of ȝoure wounde hely[d] Scholen ȝe be."
 thanne the Remenaunt of þe swerd he let bringen Anon,
 and to Mathagrans wounde leide it thus son ; 380
 thanne thussonne I-helid he was
 Aforn that peple thoruh goddis Gras.

Joseph says he
 will be heald by
 the grace of God,
 but Mathegrans
 shall be cured
 first.
 He sends for
 the remnant of
 the sword,
 heals Mathegrans
 with it,

thannde leidde he þat swerd to his Owne wonde ;
the poynt thus sone Owt Cam In A stownde,

and draws the
point out of his
own wound,

More whittere, more fair, and More Cler

An hundred part thanne it was Er ;

Not A drope Of Blood ne was there On,

without a stain of
blood.

and that they Syen Every-chon,

388

as thowh neuere In the flesch it hadde be,

where-offen the Merveilleden ful sekerle.

Of this, gret wondir gonre they Make ;

thannde Iosephe the swerd On honde gan take ;

392

"ha ! swerd, neuere Ioyned to-gederis schalt þou be,

The sword shall
never be joind
together again till
he comes who
shall end the
adventures of
St Graal.

tyl Into his hondis thou Come ful sekerle,

that the Aventures of the saint Graal

To An Ende schal bringen hem Al ;

396

and As sone as he þe taketh on honde

to-gederis schalt þou Ioyne thoruh goddis sonde ;

for this Ende that In My flesch was,

Tyl that tyme schal neuere Comen In plas."

400

Thus Iosephe with the swerd there wrowhte ;

and ful faste to him thanne they sowhte,

so that Cristened the weren Everichon

Al so faste renneng As they myhten gon.

Then Joseph
baptizes all the
people,

And Agrons, viij dayes aftyr levede he

Among that peple ful Certeinle.

thannde whanne Iosephe scholde go,

408 and leaves the
sword with them,
where it is held
in great honour.

the swerd he betook hem tho,

and they it kepte In Cherte,

and gret worschepe it dide that Meyne.

CHAPTER L.

OF JOSEPH'S FURTHER ADVENTURES ; AND OF THE CRIMES OF CHANAAN AND SYMEN.

Joseph starts for the Forest of Darnantes, and by a great water finds his people, who cannot pass over it (p. 241). They pray to God, and soon see a White Hart start out of a bush, attended by Four Lions (p. 242), which leads them

all over the water, except Chanaan (p. 242-3). Chanaan's eleven brothers beg Joseph to help their brother over (p. 244), and so Joseph walks over the water to him, and offers to take him back (p. 244); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 245). However some fishermen soon after bring him over (p. 245), but they, Joseph says, are Pagans, and shall perish soon; as they do, in a tempest (p. 246). Joseph then promises the people they shall see where Moys is (p. 247). Peers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 247); and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 247-8), and that Christ shall appear "angerly" to Launcelot and Modred in Arthur's time (p. 248). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 249); and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessend (p. 249), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit orderd them to give him up, and they dropt him at once into that fire (p. 250). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 251). While Moys talks to his father Symen (p. 252), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 252-3), so that Moys is reliev'd of almost all his pain (p. 253), though he must stop where he is till Galahad comes to release him (p. 253-4). He begs Joseph to go through the country and convert the people (p. 254); and so Joseph goes on through Scotland, which got its name from King Elcose (p. 254). At supper, all are fed by the Holy Graal, except Chanaan and Symen (p. 254-5), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 255); and so Symen agrees to take vengeance on Peers, and Chanaan on his brethren (p. 256). Chanaan accordingly kills his twelve brethren (p. 257), but Symen only wounds Peers with a poisond knife (p. 258); is caught, taken before Joseph, and confesses that Chanaan murder'd his brethren (p. 259). Joseph prays for vengeance on Chanaan (p. 260), but is told from Heaven to do judgment himself (p. 260). He insists on his Company deciding the sinners' fate (p. 261); and they bury Chanaan and Symen in two pits "up stonding even to the chynne" (p. 262). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 262), but whither "my maister Sire Roberd de Borron" says not here; it will appear hereafter (p. 262).

Joseph leaves
Argon's castle.

Thanne parted thens Iosephe Anon
Al so faste As he Cowude gon,

& In his Iorne forth wente sekerlye
there As he hopede to fynden his Compeny.

Joseph goes on
his way to seek
4 his people,

And so As that it him happede so tho
thoruh the forest of Darnantes gan he go ;
and whanne thenz owt that he was past,
To A gret water he cam In hast,
the wheche was bothe depe and brod ;
there fond he his felawes þat þere Abod,
and In non wise Mihten Over pase
til he was Comen, swich was here grace,
that there Rested hem Everichon
to Abyden som passage Over to gon.

passes through
the forest of
Darnantes,
8 and comes to a
great lake, where
his company are
all waiting till he
comes to cross
over the water.

12

and whanne that Iosephe they gonue to se,
ful Mochel Ioye Maden that Compene,
and Aȝens him they wenten Everichon
Al so faste As they Cowde gon.

16

“A, sire Iosephe, welcome ȝe be !
vs behoueth Conseil to taken Of the
whether we scholen this water pase,
Owther Abyden here In this place,
for here is Nethir schype ne galeye
that we mown In gon feithfullye ;
and this water so depe and perylous Is,
that we it ne doren taken I-wys,
and owre Maister the Bischope here

They rejoice to
see him,
20

Abideth ȝowre Comeng with-owten dwere ;
And now that ȝe be Comen vs to,
Alle We hopen the bettyr Ouer to go.”

24

“ȝe, quod Iosephe to hem thanne,
I schal ȝow Conseillen Every Manne
to knelen A-down vpon his kne,
and preie to that lord In Maieste,
In worschepe Of whom hedir we be gon,
that he vs socowr wolde senden son,
and schewen vs here som Tokenenge,
Ouer this water vs forto bryngē.”

and ask him to
tell them how to
cross the deep
and dangerous
lake.

28

32

Joseph advises
them to kneel
down and pray
for a sign as to

36

what they are to
do.

They pray from
prime until
midday,

when they see a
snow-white hart
coming with a
gold chain round
his neck,

led by four lions.

They pass through
the people, and
take the water.

Then Joseph bids
the company
follow him boldly,

and they pass
through the
water safe and
dry,

Thanne thus Anon gonnen they do
As Iosephe there hadde tawht hem tho,
and þer Anon they knelede A-down,
And to God Maden here Orisown,
'Over that water hem to bringe,
and þer-offen hem to sende som tokenenge.' 40
thus In here pre[er]es Abyden they there
from prime Into Midday Al In fere,
and Evere Abyden the sonde Of god Almyht.
So Atte laste hadden they An In syht, 44
that Owt of a lytel busch there beside,
Owt Syen they Comen At that tyde
A lytel hert that was snow whit,
a ful faire beste to here delyt, 52
& abowtes his Nekke A Chene Of goold,
and with him fowre lyowns gonnen they behold,
On be-hinde, Another him to-fore,
& on Eche side On, & so ladden him thore ; 56
and as Cherly þe liowns this hert gonne kepe,
As the modir the Child lulleth On slepe.
thanне these bestes Aprochede hem Anon,
and thoruh the peple these liouns gonne gon,
with-Owten blemescheng Of Ony Man. 60
Anon there Iosephe thowhte than,
whanne the hert þe water say he take,
and the lyowns him folwed as hire Make,
thanне seide Iosephe to þe peple Anon 64
“ Seweth ȝe me now Everychon,
And Alle Sawf scholen we be
that Ouer this watyr wile folowen Me.”
So that the water they Entred Anon,
and Alle Sawf Ouer gonne they gon,
Al so drye As vpon A Roche Of ston,
In so stedfast beleve the weren Echon. 68
thus pasten Alle that Compenye,
Except On ful Sekerlye,
72

thorwh verray grace and goddis powere,
Faire Al Ouer pasten they there.

76

Thus pasten they that water Every Man,

Except On that hyhte Chanaan ;

and this Canaan that was thore,

Of Ierusalem he was I-bore,

and twelve bretheren hadde he,

that with Iosep pasten sikerle.

and whanne Ouer that water they weren gon,

and parceyved þat here brothir thanne Anon

was beleft On the tothir syde,

thanne Mochel mone they maden þat tyde,

and to Iosephe thanne faste gonne they go,

and hertely besowhten Iosephe tho ;

“a, goode sere, that ȝe wolden vs telle

how this Aventure here befelle,

that owre brothir is vs behinde ;

how may this be, and be what kynde ?”

80 except one man,
callid Chanaan,
who was of
Jerusalem,
and had twelve
brothers with
Joseph.

84

88

His brothers ask
why he is left
behind.

92

Joseph explains
that he is not as
they are,
purged from sin,

96

and he would have
been drownd,
therefore he is
better where he is.

100

Chanaan's
brothers lament
that their brother
is left in a strange
country

104

108 away from friends
and help,
[¹ ? ne]

“ wele ȝe weten the skele why,”

quod Iosephe to hem Certeinly ;

“ alle discharged Of synne ȝe be,

and so nys not he ful sekerle ;

wherfore hym behoueth to Abyden there,

for with vs myhte he not Comen In non Manere ;

and ȝif he hadde, I-sunken scholde he ;

therefore best for him is there to be ;

For ful gilty doth he hym knowe,

that he ne myhte not passen forth in this Rowe.”

Thanne gonne the bretheren to wepen Echon,

and to Iosephe they maden Mochel Mon ;

“ ha, goode Sire, how scholen we do,

that Oure brothir ne myhte Comen vs to ,

for he is [t]here In stronge Contre,

and fer from his frendes sekerle ;

and he¹ socour hath he Ryht non,

A, goode Iosep, how scholen we don ?

and they love
him so dearly
that they pray
Joseph to bring
him over,

else they will die
of sorrow.

Joseph is so sorry
for them,

for they are good
men and true,

that he says he
will do it,

thoñgh it may
lead to harm.

Then he crosses
the water again,

tells Chanaan if
he had livd as
well as his
brothers
he would not
have been left
behind.

Then he bids him
follow him,

And þerto ful fer from his Contre ;
and we his bretheren ben Sikerle,
for hym loven we ful Enterly

As the flesch and blood of Oure Owne body ;
therfore, goode Iosephe, for Charite,
helpeth that Ouer comen weren he ;

Oþer elles for sorwe we scholen deye
certeinly, Iosephe, and In feye,
ȝif that we gon owt of this Contre
but ȝif that he In Owre feleschep be."

Thanne thus wepinge Alle they preide,
and thus to Iosephe Alle they seide.
of hem Iosephe hadde gret pyte there,

For þat Alle good men they were ;
and ful Of prowesse Ek therto,
whanne that Ony thing scholde be do.

thannte seide Iosephe ful Curteislye,
“ for ȝoure love I schal it don trewelye ;
and ȝit trowe I bettere that he were,
& that to vs he Come not here ;

and be hym more Evel may Comen vs to ;
Neuertheles ȝoure wylle ȝit wile I do.”

So that to the water Iosephe Aȝen wente
forto fullen here Entente,

and vnto the water he gan to go,
to þe tothir side that he cam fro ;

And thanne to Chanaan seide he,
“ Now thin Owne levynge here myhest þou se ;
and ȝif In as good lif thou haddest I-be
As thy brethren Aren Sekerle,
thannte haddest þou not beleft here
Sekerly, Kanaam, In non Manere.”

thannte took him Iosephe be the hond,
and thus seide, As I vndirstond,

“ Come On, Chanaam, and sewe thou me,
and sawf and sekere schalt thou be.”

112

116

120

124

128

132

136

140

144

and whanne to the brinke they weren gon,
thanne to Iosephe he seide Anon,

148

"this watir it is bothe depe and blak,
I ne dar not þer-Onne gon with-Owten lak ;
with-Owten A schipe other A galeye,
lest I scholde perschen, Iosephe, In feye."

152

" Certes, quod Iosephe to him Ageyn,
It nis non wondyr In Certein

thowh þou In this water deidest here,

Sethen thou Trotest non bettere In Goddis powere ; 156

Therfore here schal I leven now the,

and to thin bretheren gon wile I Aȝe ;

and Merveille þe not thouh þou longe here Abyde,

for here mythest þou dwellen A long tyde,

til fischeres here Comen seiling be the,

þe Over to bringen ful Certeinle."

Thus In this Maner Iosephe gan forth to pase,

And Chanaam lefte stille In that place.

160

fishermen take
him over.

164

Joseph goes back
without him,

to the great grief
of Chanaan's
brothers.

whanne his bretheren behelden Iosephe ther,

and sein not here brothir In non Maner,

thanne gretttere morneng gonne they make

thanne ony tyme to forn for hys sake ;

but here morneng but lytel while did laste

Aftyr that Iosephe they conne taste,

So that with Inne A whille After, sone

A fyschere¹ vppon that water gan gone ;

and whanne that Chanaam Sawh hem ther,

Anon to hem he clepid from fer,

And preyde hem In to here schipe forto take

him, forto veryen ouer that lake ;

So that Ouer that water he wente,

And with his Compenye Mette veramente.

and whanne his bretherin gonnen him beholde,

they Maden Ioye ful Many folde,

for they loveden him ful wel

as bretheren Owhte Everydel,

172 [¹ Fr. *marounier*]

Fishermen bring
Chanaan over,

176

and his brethren
rejoice, for they
love him dearly.

180

but Chanaan is
afraid to cross the
water without a
boat.

For him lovede they Al so dere
as bretheren Owhten to loven In fere.

184

whanne that Iosephe Chanaam gan se,

*Joseph welcomes Chanaan,
and tells him of the great wickedness of the fishers who brought him over;*

“Chanaam, he seide, welcome ȝe be !

188

Chanaam, I kan the tellen tydyng :

they that the hider dide brynge,
they weren so wykked In Alle degré
that Alle Goodnesse from hem doth fle,
and þerto so sorwefull ben they be-gon,
and that schalt þou sen here Anon ;

192

they are to perish, For Alle I-persched they scholen be,
that Al this peple here schal se ;
and that schal ben here Gwerdown,

196

for here Over bringeng *with* good resoun ;

for they are paynim miscreants, for they ben paynemes Mescreauns,
therefore hem schal happen ful wondir chauns,
for they wrowthen Aȝens Goddis wille,
hider the to bringe, I sey the tylle ;

200

and, for his Comandement that they han broke,
In strong presoun they scholen ben stoke ;

and the sea is to swallow up both ship and men. and hem Alle Swelwen schal the see,
bothe schipe and Man ful Sekerle,
and that schalt thou sone beholde
ȝif it be soth that I the tolde.”

204

Whanne Iosephe hadde told hem þis tale,
þer be-gan sorwen with-Owten bale ;

208

Then a storm rises, For so gret A wynd þere Ros Anon,
and Ouer that water it wente ful son,
and Made þer-Inne Manye A ful gret wawe,
so þat Ech Ouer Oþer gan Ouerthrawe,
and dreinte this vessel there Anon,
so þat persched they weren Echon,
that Alle Iosepis Meyne þere beheld
lik as he behyhte hem In that feld.

212

Whanne they Alle this wondir hadde sein,
To Iosephe they Comen Anon Certein,

216

and great waves overwhelm the ship,

and all therein perish.

and seiden, "sere, what scholen we do ?
 Scholen we now Ony ferthere go,
 Oper scholen we stille Abyden here ?
 ȝe, Sire, and we Al In fere."

220 Joseph's company
 ask what they
 are to do next,

"Into A forest scholen we passe,
 and þere scholen we sen, be goddis grace,
 In what place that Moys is Inne,
 As I behyht ȝow Er that I blynne."
 "Sire, quod they, scholen we thanne se
 Moys Owre brothir, where þat he be ?"
 "ȝe, quod Iosephe, that scholen ȝe
 Mois here sen In Alle degré."

224 and are told they
 must go into the
 forest,

228

where they shall
 see Moys.

Thanne from that place wenten they Anon,
 and toward the forest of darmandes they gonnew gon. 232

Thanne Aleyn, that Fyschere Clepid was,
 and Bron and Peers In that plas,
 and faste to Iosephe gonnew they gon,
 And þere to him seiden thus Son,

236

"Sire, telleth vs for Charite
 what signefiaunce þat this May be,
 Of this hert and fowre lyown
 þat thus here wenten With-Owten distroctiouns." 240

Alain and others
 ask the meaning
 of the white hart
 and the four lions?

"Sires, quod Iosephe to hem thanne,
 I schal ȝow tellen As þat I Canne :
 It is Of God the signefiaunce,
 that to his disciples wile maken demonstraunce
 For ȝe that In Synne hauen be,
 and forsaken It Certeinle,
 and ben I-Comen to A newe kende ;
 what I schal now sein, take ȝe In Mende,
 why that In An hert he gan him schewe ;
 vndirstondeth my Resouns vpon A rewe.

244 It is a token from
 God for those who
 have forsaken sin.

248

"Of an hert, the kynde Evere It is,
 From Age to ȝongthe to tornen I-wis :
 Ryht so dyde Iesu Crist ;
 From deth Aros, As ȝe wel wyst,

252 The hart repre-
 sents Christ,
 who rose from
 the dead,

as the hart re-
 news its youth.

The whiteness
represents his
mother and his
purity from sin.

The chain shows
his humility.

The four lions are
the four evange-
lists who wrote
his works and
miracles.

As Christ hath
appeared
blessedly to us,
he shall appear in
later times
angrily to two
men,

Lancelot and
Modred.

Joseph's company
pass into the
forest of
nantes,

that Is God and verry prophete,
that On the Cros his lyf dyde lete.
and be his whitnesse, vndirstondeth 3e
his Modris and his virgynyte,
whiche non Of hem Entachched was
with non Maner Synne In non plas.
and be his Chayne vndirstondeth 3e,
that signefieth hvmylyte.

“and be þe fowre bestes In his Compenye,
the fowre Evangelistes signefyen sekerlye,
that Alle his werkis wreten Echon,
and Of his blessid Miracles Manyon
that here Amonges vs wrowhte he,
As thowh A dedly man he hadde be.

“ Thus be the white hert vndirstonde 3e
Crist In his holy virginite ;
and be the fowre bestes Also
the fowre Evangelystes þat with him gonne go,
that these Ouer this water Owre Condyt hath be,
As Openly here Alle Mown 3e se.

and as blessedly As he aperith to vs here,
As Angerly schal he In Another Manere
To twcyne persones In tyme Comenge,
be Arthures day that schal be kynge.

and whiche two that they scholde be ;
On schal ben lawneclot ful sekerle ;
And the tothir, Mordret schal ben his Name,
that schal ben A man Of a wondirful fame ;
And Into that tyme In Certein
In this Semblaunce Aperen will he not Ageyn.”

Thus As they wenten forth Talkynge,
Into þe forest of Darnauntes began hem bryngē ;
and whanne with-Inne that they hadden gon
The space Of two Miles there Anon,
and Iosephe that Algates wente to fore,
Into A weye he tornede thore,

256

260

264

268

272

276

280

284

288

and him they Seweden Everichon
 Al so faste As they Cowde Gon, 292
 Tyl they Comen In to A gret Valey
 where As A gret hows syen they.
 And Whanne they Comen to that Entre,
 Al Open the gate þere fownden he ;
 but Nethir Man ne womman syen they non
 that In wolden hem letten forto gon.
 thanne forth Iosephe Innere wente,
 And Al his Compenye veramente,
 And In to An halle he gan gon,
 þere him they foleweden Everichon.
 thanne A gret fyr syen they there,
 that As briht brende And as Clerc
 thowh Alle the bussches þere In Erthe hadde be
 vpon A fyr I-set ful Sekerle.

And whanne this fyr that they Sye,
 Thanne Axeden þei Iosephe In hye 308
 ‘what myhte signefie that ilke fyre.’
 thus sone A vois thanne gonnен they here,
 and so lowde it gan to Crye
 that Alle they it herden Sekerlye,
 “holy fadyr Iosephe, Goddis knyght,
 Fulfilde with the Grace Of god Almyght,
 that thou woldist Onlyche preyen for me
 To that good lord In Maieste,
 Myn Angwisch that he wolde Aslakē,
 whiche I Am more worthy to take ;
 but þit he wolde Of his Mercye
 My peyne to Aleggen In som partye.” 312
 and the voys þat there thus spak,
 Owt Of þe fer it Cam with-Owten lak.
 thanne seide Iosephe, “fain wold I preye
 ȝif I wiste my lord not forto Anoye.” 320
 “A, quod the vois, In Alle wyse
 For me þat ȝe wolde preien In ȝoure Gyse ;

where they find in
a valley a great
house,

with open gates,

into which they
go,
and follow Joseph
into a hall,

where burns a
great fire.

Then a voice cries
out of the fire,

and asks Joseph
to pray for him,

that his pain
may be relieved by
the mercy of God.

& be þoure preiere my peyne I-legged schal be,
thus troste I, Iosephe, Certeinle.

328

Joseph bids him
tell how it is with
him,

whether he is
savd or lost.

He says he still
hopes to have
grace through the
mercy of God,

"Do me to wetene," quod Iosephe Ageyn,
"whethir þou schole to blisse Oþer to peyn,
Owþer Evere Mercy that þou hopest to have
Of thy Creatour that may the Save."

332

"I ne have not don so gret Trespas
that I ne hope to haue bothe Mercy and gras :
For his Mercy, so gret It is
to Alle tho that don Amys,

336

[¹ MS. his] and they repente[n] hem of hir¹ Misdede,
Anon to Mercy he wele hem lede.

though he sat
presumptuously
in the seat of
Christ,

but now knowe I wel that thilke same se
that I Inne sat be presomtweste,
It Is that same sege to mene
where as God to his disciples Made his Sene ;
And I As A fals Symere

340

And dedlich man wolde sitten there ;
wherefore On Me God took veniaunce
for myn desir & myn Mischaunce,
how from the table þat I was left,

344

therefore devils
carrid him off
and were taking
him to the
dungeon,

And with Ministres Of helle from ȝow Reft,
that streyht with hem I scholde han gon
Into here depe donioun Anon.

348

when a holy
hermit saw them,

"And whanne they Comen Ouer this forest,
happede An holy man Is here be west,
An holy Ermyt, & A Religious,
As he walkede Owt Of his hous,—
and xxxij wynter Ermyt here hath he be,
A ful holy man In Alle degré.—

352

and made them
drop him,

And whanne he sawh hem me so bere,
Anon hem Alle he Coniowrede there
so that here they leten Me falle,
so faste thermyt On hem gan Calle,
and seide, 'leve ȝe this Man that ȝe here bere,
For Ouer him haven ȝe non powere ;

356

360

For he ne hath not *ȝit* so Mochel Mido,
To Endles peyne forto go.

as he had not
sinnd so as to be
lost,

For *ȝit* Mercy schal he have,
And his Sowle schal *ȝit* be save.
but this same fyr belefte with Me

368 but the fire is to
remain on him
till the good
knight comes who
shall end the
adventures of the
Graal,

In signefiaunce Of lecherye, As *ȝe* mown se ;
and thus schal Abyden here
tyl there Come A knyht Of gret powere,

That the Aventures Of the saint Graal
To an Ende schal he bringen Al ;

372

and hider fortvne schal bringen him to Me,
This Merveille here that he schal se ;
and be the helpe Of that holy knyht,
Owt Of this fyr he schal be dyht.

376 who shall deliver
him from the fire.

And thus the Good man here me tolde,
For In that place Sitten I wolde.

whanne þe Enemyes herden him so speke,
Anon faste from Me gonnen they to Reke,
and leften me thus In this degré
In this same Manere As *ȝe* Mown se."

380

Thanne bespak Alein the Gros Anon,
to him that In the fyr was thus son,
and thus seide, & In this Manere,
To him þat In the fyr was there :
"What Art thou that I there Se ?
whethir Man Oþer womman, telle þou me,
that the Certein Myhte I knowe
Of Alle this thing vppon A rowe."

384

Then Aleyn asks
the man in the
fire, who he is ?

"Ha ! Ha ! Aleyn, quod thanne the voys,
I am thy Nygh Cosin that is here, Moys,
That here In this fyr doth brenne
For the Sege that I sat Inne,
As *ȝe* Alle gonnen there Se ;
there-fore this peyne is dyht to me ;
and þerfore, Aleyn Cosin, I preye to þe
that thou wost¹ to God preyen for Me,

388

392 The voice answers,
"I am thy cousin
Moys,"

396

and asks Aleyn to
pray for him.

[¹ ? wolt.]

for I knowe wel that ȝowre preyere,
Of God schal be herd, As lef and dere."

400

[¹ Fr. Symen.
Engl. Symev, p.
262, l. 771, &c.]

[² MS. he he]

When Symen
hears this, he cries
out and asks Moys
if it is really he,
living and burn-
ing in the fire.

Moys answers
him,

Whanne that Symen¹ herde this word,
that faste be Iosephe thanne there stood,

with a lowd vois he² gan to Crye,
and hym Axede there An hye,

404

"Art thou Mois that Art here,
that lyest & brenst here In this fere?"

"that I am, fadyr, Sekerly;

and ȝit wers hadde comen to my body

408

Ne hadde the holy preiere ne be

Of an holy Ermyt ful Sekerle;

and thus, fadyr Symen, with-Owten les,

To peyne hadde I gon Endles.

412

thus to ȝow And to Chanaan now I seye,

hens forward þe bettere to ben In feye;

For wete ȝe wel, that be Synne

416

and ȝe greven Owre lord there-Inne,

In Grettere peyne scholen ȝe dwelle

thanne I here fele In flesch Oþer felle."

"Sone Moys, quod Symen tho,

In what Manere now may I do,

420

from peyne me to kepen In al degré?"

"Fadyr Symen, I schal tellen the:

with ȝow han ȝe A bodily leche,

that Alle goodnesse he will ȝow teche;

424

with ȝow han ȝe that holy Bischope

that may ȝow Clensen from tayl to tope;

And ȝe wele werken After his lore,

Of peyne ne sorwe felen ȝe neuere More."

428

In this Manere Whiles they gonne talke,

Iosephe and Aleyn forth gonne walke,

and setten hem down vppon here kne,

and preiden to god In Maieste

432

'For Moys that was In peyne and wo,

Forto Aslaken somme Of tho;

and to be cleansed
from sin by the
Bishop, and to
follow his teach-
ing.

Joseph and Aleyn
go and pray for
Moys, that his
suffering may be
lessend.

And that he wolde, for his gret pite,
his peyne Aleggen, And it wolde be.'
and whiles they maden here preiere,
they syen from hevene how it Cam þere
In semblaunce Of Ryht A gret Reyn,
and Into the fer it discended ful pleyn ;
and a gret partye there-Offen it qweynte,
and halfendel the flawme fully Asteynte.

436

5

Then comes a
great rain down
into the fire,

440

and puts half of
it ont.

444 Moys calls ont,

And whanne that this thus was I-do,
A ful lowd voys Sette vp Moys tho
that Alle the Compenye it Myhte it here,
And thus there seide In his Manere,
“ Ha ! Iosephe, Resten Mown ȝe

444 Moys calls ont,

Of ȝoure preyeris now sekerle,
for ȝe han don Me A gret leigaunce
Of my peynes with-Owten dowtaunce.
God ȝow qwyte, there I ne may !

448

My peynes han ȝe gretly lissid this day ;
For now, me thinketh, gon Is my peyne
thorwh ȝoure goode preyeris In Certayne.”
thanne there-Offen Iosephe Glad was tho
that his peynes weren Aslaked so.

452 and tells them
that his pain is
greatly easd
through Joseph's
prayer.

456

Symen asks how
long the fire shall
last.

Thanne spak Symen to his sone ther,
“ Sone Moys, how seist thou Of this fer ?
schal it with the longe Endure ? ”

“ Not so longe, Fadir, I the Ensure,
as I am worthy hit forto haue ;
For I troste to god he wil me save,
For mere his pite and his Mercy,
Evere lasting scholde it ben trewly ;
but Of his Mercy And Of his pyte
ȝit Oþerwise hath he Ordeyned for me,
and this Sorwe An Ende to bryngē
thorwh an holy knyltes Comenge,
hos Name schal be Clepid Galaas,
here me schal visiten In this plas,

460 Moys says, not so
long as he
deserves,

464

468 for a holy knight
is to come,
callid Galahad,

who shall end the
adventures of the
Graal and Great
Britain,
and release him
from his pain.

and the Aventures Of þe saint Graal,
To An Ende bringen he schal ;
and Alle the Aventures Of grete breteyne,
In him schal ben Ended In Certeyne.
and thanne slaken schal my dolour
That I am Inne here In this Owr."

472

thannte thus to Iosephe there spak he,

"A, goode holy Iosephe, for Charite
Abydeth ȝe non lengere In this place,
but Abowtes this Contre faste ȝe pace,

480

and precheth the name Of the Crucyfye,
for it is ful gret Nede trewelye ;

For Al Abowtes In this Contre

but fals Mescreauntes þere ne be.

484

Now go ȝe forth this ilke tyde,
and In this place moste I Abyde

Tyl that be that holy Mannes bownte

Al this fyr Onlich Asteynnt here be."

488

Thanne parted Iosephe thens Anon,
and his Compenye with him gonne gon ;

and Mois there beleft stille,

and they forth wente be goddis wille

492.

Al that day and Al that Nyht.

and On the Morwen, whiles it was lyght,

Owt Of þe forest gonnen they gon,

and into scotland Entred Anon ;

and ȝit thouh scotland that it were,

It nas so Cald but for On Manere,

but for the kyng Eleose¹ yclepyd he Was,

Whedir that they Entrede, and Into welche plas ;

500

and thike Nyht Alle I-herberwed they were

In A ful gret pleyn forsothe there.

and get to Scot-
land,

callid so from
king Eleose.

[¹ Fr. *escos*.]

They are fed with
all possible
delicacies,

and whanne to soper that they weren set,

with Alle delicasyes they weren Replet ;

504

Of what Manere thing that herte wolde Crave,

Anon Rediliche they it there haue ;

So that it is Merveil forto knowe
 how þat Alle fulfilde weren they vpon A rowe, 508
 Except Chanaan & Symen,
 hem lakkede grace Amonges Oþer Men,
 So that thorwh þe holy vessel
 Repleinsched weren they neuere A del,
 that so In deseise was here Abydynge
 two dayes And two Nyht with-Owten lesynge.
 And whanne they Sien that they ne were
 Not worthy here felishepe to Entren there,
 So with-Inne hem self gonnen they Seye
 with vegerous herte and gret Envye,
 and spoken Of here mysaventure,
 "It Cometh not be vs, I the Enswre,
 but for Oure fadris Gilte to-fore,
 That semede Cristene, & weren not thore ;
 there-fore for vs that Olde now be,
 Falleth the veniaunce ful Sekerle."
 "In feith Anon, quod Symen thanne,
 Peers that halt him so holy A manne
 Evere to God In Semblaunce,
 ȝit haue I lengere with-Owten variaunce—
 thowh that he my ny Cosin be,
 and Iosephis Also sekerle,
 ȝit hath he nowhere travailed so ferre
 As I haue don In Alle Manere ;
 Neþer neuere for god so moche dide he
 As that I have don now sekerle ;
 and so trowe I that Al his Synne
 vpon me is beleft, boþe more & Mynne ;
 So that trostily I beleve forsothe
 that God for my gilte nys not wrothe."
 "Now Certes, quod Chanaan tho,
 with my bretheryn it fareth Ryht so ;
 for here synne that thei diden here,
 Oure bischope myht not sewen In non Manere,

except Chanaan
and Symen,
who have no
grace in them,

512
 and have nothing
to eat for two
days and nights.

516
 They discuss it
between them-
selves,

520 and say the fault
is not in them,
but in their
fathers, who
seemd Christians
and were not.

524
 Symen says that
though Peers and
Joseph seem so
good,

528

532
 yet he has done
more for God
than they,
 and he suffers for
their sins.

36

Chanaan says
that he is punisht
for his brothers'
sins.

540

So weren they gilty, and to blame,
So vpon me falleth the schame ;
there-fore that þe wolden Conseillen me
what I schal don In Ony degré."

Symen declares
that he will take
vengeance on
Peers,

" Certes, quod Symen, wile þe now se,
vpon my Cosin peers avenged schal I be 548
Er to-Morwe that it be pryme,
that it schal be thowhte On A ful long tyme ;
bothe here and Ellis where
It schal be thowhte On In Many Manere." 552

and Chanaan says
he will on his
brothers,

" And I forsoþre, quod Chanaam tho,
with my bretheren the same schal I do ;
For tyl that I have so I-wrowtht,
Of þe Seint Graal Gete I nowht, 556
nether non Maner Of Sustenaunce
tyl on hem þat I haue wrowtht veniaunce."

Thus to-Gederis wrowthten they two,
whiche tornede hem After to mochel wo ;
For In Wanhope weren they falle,
and Exempt from graces Alle
Othirwise thanne they weren wont :
thus it fyl hem In Every point ; 564
for they gonnen werken so gret wreche
that Alle the world þere-Offen hadde speche,
and schal Into domesday,
Of here Felonyes Men seholen say. 568

for both he and
Symen are desper-
ate; and therefore
they commit a
crime that all the
world hears of.

At Even Whanne logged Alle they were
In A gret Medwe besides there,
Chanaam, In whom the devel Entred was,
Of his felonye Remembred In that plas ;
he took his swerd bothe scharpe & kene,
and be þe Mone lyht þat schou so schene
he Aspide where his bretheren lay,
Alle xij, Sekerly and In fay. 572

Chanaan goes by
the moonlight to
his twelve
brothers,

finds them asleep,
and whanne that he sawh hem liggen so,
previliche to hem thanne gan he go,

576

and drowh Owt his swerd thus son,
and his Owne brothir he slowh Anon,
that so from On to Another
he slowh Alle .xij. In þat fothir.
and whanne he say that ded they were
alle xij, he lefte hem lyggeng there,
And wente forth thanne In his weye,
Symen to seken Certeinlye ;
and whanne he hadde him I-fownde,
Of his dede he tolde him that stownde.

“Now hauen ȝe wrowth, quod symen tho,
lik As I Myself wyle now do ;
For Of Peers so schal I venged be
that is My Cosin ful Sikerle.

Abyde me now here, quod Symen tho,
Tyl thal Aȝen I come the to.”
“thou sehalt me fynde, quod Chanaam thanne,
vndir this Figge tre for Ony Manne.”

thanne wente Symen forth his way
Into þe place þere Iosephe lay ;
For ful wel Supposede he
that faste be him peers scholde be :
and in his hond he bar A knyf
þerwith to Reven peers his lyf,
the wheche Envemyned was In that plas :
the blad A foote long it was,
so that knyf was forto dowte
For two skelis Al Abowte,
the ton was for the Envemynenge,
þe toþer for scharpnesse with-Owten levengo.

Whanne Symen was Comen þere peers lay,
and verrayly In þat Compenye him say,
Anon he lefte there vpe his knyf
him to han Slayn with-Owten stryf ;
but At that tyme hadde he non powere,
what for drede and what for fere ;

580

kills them one
after another,584 and leaves them
lying.

588

Then he meets
Symen, and tells
him what he has
done.

592

596

600 Symen goes to
kill Peers, with a
poisond knife,604 a foot long in the
blade.

608

When Symen
sees Peers lying,he lifts his knife
to kill him,

612

but in his fright

strikes him through the shoulder.

Peers calls out,

and arouses the people,

who take Symen and bring him to Joseph.

Then Chanaan's twelve brothers are found dead,

and there is great lamentation.

Bron tells Joseph that Chanaan's brothers are all slain.

but Into the Brest there he him smot
that ful sore In his body there bot.

For it ne was not Goddis wille
that so falsly he scholde him spille ;
So that thorwh the scholdere it Cam thore
A large handful and wel More.
and whanne pers felte Al this
that so was hvrt with-Owten Mys,
Anon ful lowde he gan to Crye
“ Ha ! help, God, for now I deye.”

thanane wook the peple Ryht Anon,
And to Peers þere gonne they gon,
And Axeden him ho haddé so I-do,
And he seide “ Symen,” and no Mo.

So symen tooken they In that stede,
and to-foren Iosephe gonne him lede,
and Axeden Iosephe what they scholden do
that In this Manere Peers dyle Slo.

And whiles Of this that they gonне speke,
A ful gret Compenye Cam there Reke,
that þe xij bretheryn hadden I-fownde,
The Whiche Weren slain In that StoWnde ;
and so gret deal they maden Certeinle
as thowh Al the world to-form hem ded hadde be.

And whanne that Bron Sawh this Syht,
To Iosephe he wente Anon Ryht
Ful sore wepenge, and Makyng Mone,
“ Sire, he seide, Cometh with me Anone,
and ȝe scholen sen the Rewfullest syht
that Evere ȝe syen, I schal ȝow plyht,
Of the xij bretheren Of Chanaan
that here lyn Slayn, Every Man ;
and I ne wot ho hath it I-do,
where-fore, Sire, myn herte is wo.”

Whanne Iosephe thus him speke herde,
As A woful man thannc he ferde,

616

620

624

628

632

636

640

644

648

and thedirward wente he ful sone
to sen what thing þat þere was done. 652

whanne Into þat place he was Comen there
As Alle these xij bretheren ded they were,
thanне thus gan he to seyn,
“ Ha ! thou enemy, Of falsnesse ful pleyn,
why hast þou thus here now wrowth
with goddis peple that Gylted the nowht ?
A, Mercy, lord, ful Evel hane I do to the
Of thike peple that thou be-took me,
that thus falsly here ben ded !

A, goode lord, Mercy now In this steed !”

thanне comanded he Symen Anon þere
to-forn him Comen In Ony Manere :
“ Symen, quod Iosephe, ho hath this do ? ”
thanне Anon Answerid symen tho,
“ Chanaam, here brothir, hath hemi sleyn,
I say now, sire Iosephe, In Certayn.”

“ Where is he, quod Iosep thanне,
that Ilke false Cursed Manne ? ”

“ Sire, he seide, vndir ȝone figge tre
þere wolde, he seide, Abyden Me.”

thanне Comaundered Iosephe Anon
that thedir his Meyne scholde gon.
Anon forth wenten they verament
to fulfillen his Comandement,
and Comen to the figge tre ;
þer fownden they Chanaam Sekerle,
and, whethir he wolde Owther non,
To-forn Iosephe they dyden him gon.

and whanne Iosephe gan him beholde,
he wepte and Syghede Many folde,
“ Ha ! Chanaam, why hast þou thus falsly do,
Thy xij bretheren thus forto slo,
that to the world weren goode Men
and worthy knyghtes Everychon ? ”

Joseph goes to
see the bodies,

656

660 and grieves that
he had not taken
better care of the
people entrusted
to him.

664 Then he asks
Symen who
has done it ;
and Symen
betrays Chanaan,

668

672 and tells where
he is.

676 Joseph sends to
fetch Chanaan,

680

684 and asks him
why he murdered
his brothers ?

Chanaan says he
does not repent
having murderd
them,

for they were
favourd above
him,

and fed, when he
was dying of
hunger.

Joseph asks how
he dared do so,

and prays for a
sign

from heaven
against Chanaan.

A voice from
heaven bids
vengeance be
executed for these
men.

When the sun
rises,

"and ȝif I haue thus hem Slayn,
Me Repenteth not In Certeyn."

"What was thy¹ Cause thou dydest so?"

"Sire, I schal telle the Er that I go.

this was pleinliche the Cause why :

for Often haue I sein Openly

More goodnesse God hath for hem wrought
thanне for me which that he bowht ;

for Every day Repleinsched they were,

Of the holy gost Alle in fere,

and I for hunger nygh ded was,

For Of þe seint Graal haue I non gras."

"A, quod Iosephe, thou wikkede Manne,

Why dorstest thou don so thanне

sethen God hem lovede bettere than the ;

how dorstest þou so don In Ony degrē ?

For it was the worste deede

that Euere Man dyde In Ony stede.

Wherfore I preye to Owre Saviour

That som tokenenge he wyl sende þis Owr

On the forto doon worldly veniaunce

For thyn fowl dede, And thin Mischaunce."

Thus sone A voys there Cam Anon

that they it vndirstoden Everychon,

"do ȝe be hem hard Iuggement

As ȝe mown Acorden be ȝoure Entent.

For the Iuggement Of the high devyne

wyle that hard Iuggement to hem propyne."

And whanne that they this worde herde,

As in gret Ioye Alle they Ferde,

In that Oure lord to hem gan sende

how they scholde werken to the Ende,

and that they hadden deservyd to ben ded

thorwhe here fals werkynge In that Sted.

Anon whanne the day I-sprongen was,
and the Sonne schon In Every plas,

688

[1 ? the]

692

696

700

704

708

712

716

720

thannde seide Iosephs to his Compenye,
 "Taketh þe these tweyne men hastelye,
 and loketh that þe don hem to Iuggement
 For here desert And here Entent.
 For certein me Semeth In My wyt
 that they han wel deservit It."

724

Joseph bids his
people judge
Chanaan and
Symen.

thannde Seiden they to Iosephe Agein,
 "Sire, moche bettere Conne þe In Certein
 hym forto demen, thannde Connен we,
 what Iuggement they scholden haue In Al degré." 732
 thannde quod Iosephe to hem thanne :
 "I ne wil not Medlen Of these Menne ;
 but þe that worthy knyhtes hauen been,
 and Many Aventures hauen þe seen,
 and now goddis knyhtes been þe Alle,
 demeth þe what of hem schal be-falle ;
 and that After the worldis Iuggement
 that þe demen hem bothe After ȝoure Entent."

728

His followers
think he should
sentence them;

but he puts the
matter into their
hands, to do as
they think right.

736

And whanne they herden Iosephs¹ thus sein,
 thanne to Cownseyl wenten they ful pleyn,
 and Eche Of Other Gan to Enqweren,
 what best were to don Of theke Men there,
 and what Iuggementes it Myhte be.
 to putten hem to dethe, thus Spoken hee ;
 and whanne they weren Alle At On Acord,
 They tolden it to Iosephs¹ Every word.
 thannde seide Iosephe to hem ful sone,
 "Goth, doth thanne that þe han to done ;
 for I sey to ȝow, that As be Me
 Nothing there-Offen distorbled schal be."

740

Then they con-
sult together,

744

748 and tell Joseph
their decision.

He confirms their
judgment,

752

thannde takenen they these Men Anon,
 and ladden hem forth to-form hem Echon,
 and bow[n]den here hondes hem behynde
 As for men That fals weren and vnkynde,
 and Comaunded that two pyttes Anon to Make

756

¹ MS. Ioseps, with contraction mark over *p.*

and they take the
two men and
bury them up to
the chin in two
pits.

Two flaming men
come flying from
Gales,

take up Symen,
and fly off with
him.

[leaf 76]

But where they
take him to,
no one knows,

and my Master
Sire Robert de
Borron says
nothing about it,

But it shall be
explaind farther
on.

For theke tweyne vntrewe mennes sake.
and Anon they weren I-put there-Inne
both vp stondyng Evene to the Chynne.

and thanne behelden Alle they Anon

To-ward the Rem of Gales Echon,

and they Syen Come Fleyng In the Eyr,

and faste towardis hem they gonne Repeyr, 760

and lyk As tweyne briddes they Comen fleynge,

Tweyne men to-gederis Embraced, brennenge

as thowh it were In flawmes Of fyr so Red,

Swiftly they Comen In to that sted ;

as it hadde ben A wyndes blast

These two Men thider Comen In hast.

And token Symev¹ Openly In here syht,

And with hym forth token they here flyht ; 764

In to the same Contre that they Comen fro

faste with hym gonnен they go ;

but In to what place, telleth this storye,

No man Can seyn ne tellen Certeinlye ;

Nethir my Maister Sire Roberd de borron

Of theke poynt ne telleth nethir skele ne resoun,

Ne Entermeteth him not In non degre

whider they him bare Certeinle.

but whanne that Cometh bothe tym & spas,

More scholen ȝe heren Of this Cas

Openly declared to ȝoure Ere,

So that ȝe scholen it vndirstonden more Clere. 768

Now leveth Of Symen this Storye,

And to Chanaam storye doth he hye.

CHAPTER LI.

OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND.

Chanaan, having been firmly burid in his pit up to the shoulders, with his hands tied behind him, begins to

¹ Before, *Symon*, p. 215, l. 52, and *Symen*, p. 255, l. 509, &c.

repent (p. 263-4), and prays to Christ to pardon him, and to Joseph to pray for him (p. 264-5). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 265), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 266). His friends take pity on him, and unbind his hands (p. 266), and make tombs for his twelve brethren, and one for him when he dies (p. 266-7). Joseph says a sword must be set on all the tombs (p. 267); and comforts Piers (p. 268), whose wound his friends had made worse with herbs (p. 268). Next morning a sword is seen set on each tomb by no earthly hand (p. 269), and upon Chanaan's tomb a fire (p. 269). Joseph predicts that Lancelot shall extinguish the fire (p. 269-70), and that Galahad shall free Symen, Chanaan, and Moys (p. 270). Pharans stays behind (p. 270), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 271), and Piers is left with him; the rest start off (p. 271). Piers grows worse, to Pharans's great distress (p. 271-2). As Piers's wound gets worse and worse, he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 272), and puts him on board of a ship that they find there (p. 273). Piers begs Pharans to go back and leave him alone (p. 273-4); they commend one another to God, and Piers sails off (p. 274).

Now hauen ȝe herd how that this Storye

Of Symev hath declared ful Openlye,
how forth Into the Eyr that he was bore

In Alle here Syhtes that there wore,
where-Offen Abasched they weren Echon,

that word Amonges hem was þere Non;

and after hym they lokede wel faste,

but with-Inne A schort while he was paste

ful Clene Owt Of Alle here Syht,

So that Of hym Sawh Neuere A wyht.

And whanne Owt Of here Sylte that he was Gon,
Thanne to Chanaams pyt Comen they Anon,

and him thus sone putten there-Inne,

and him bedelven, and wolde not blynne,

and þerto his handis be-hinden him I-bownde

In þe pyt vp stonding At that stownde;

and the Erthe they beten Abowtes hym faste.

As thowgh that Evere it scholde han laste,

4

8

Symen disappears
from sight.

They bury
Chanaan, with his
hands bound
behind him,

16

up to his
shoulders in the
earth.

that so to the scholdres I-Closed was he,
and faste bedolven ful sekerle.

20

He begins to
repent,
and to lament his
evil deed.

Whanne Chanaam thus Arayed was,
he wiste wel to deyen In that plas.
Of him selven he hadde ful gret pyte
In swich A maner that deyen scholde he,
and be-gan to wepen ful sore
for his mysdede he hadde don thore.
and whanne that Ioseps to-forn him gan gon,
To-wardes him his face he tornede Anon,
And thus to Ioseps he gan to Say,
Ful sore weeping that Ilke day,

24

When he sees
Joseph, he
confesses his sins

“ holy fadyr Iosephe,¹ herkene thou Me,
Of thing that I schal tellen the.

32

against God and
man ;
and, as no sinner
repents in vain,

holy fadir ! Synned I haue wel sore,
and gret penance to suffren there-fore ;
For I haue fowle Mistaken Me
bothe Aȝenst my god and Aȝens the ;
but ȝit so gret was neuere Synnere
that In this world was bornen here,
but ȝif that Mercy he scholde haue

36

Of his God, and he wolde it crave
with stedfast herte, and his synnes sory,
thanne God On hym wile hauen Mercy ;
and þerfore I beseche to god my Savyour
that is Medicyne to Alle dolour,

40

he prays Christ
to remember him,

that he wolde, for his Rihtwos pyte
and for his large Mercy, to rewen On Me,—
as that bothe pyte and Ek Mercye

44

In him ben herberwed ful Ioyntlyc,—
that he ne wolde for myn hygh falsnesse
My synnes to Repotten In this distresse :

48

and to save him
as a father saves
his son.

but as lyghtly as A fadyr Eche Owr
wyle Rennen his sone forto Socowr,
So preye I to that worthy Lord now here
of Mercy and grace In Alle Manere,

52

¹ MS. Iosep, with contraction mark over *p.*

and that he wolde not lesen Me,
Ne forsaken Myn Sowle for his pite
which that he bowhte with his precious blood
thorwh his hard deth vpon the Rood ;
and As Of Mercy and pite he Is the Rote,
So to myn Synful Soule he do bote.
and thou fadir Iosephe, As I wel knowe
as for An holy Fadyr In Every throwe,
that thou wost so now preyen for me,
so þat thorwgh thy preiere the bettere mylte be,
that ȝif Euere Of synnere be hadde Mercye,
On me mercy to haue, to him now I Crye ;
and thou for me, Iosephe, now preye Also,
so þat I be not dampned for Evere Mo !
and what peyne Of purgatorye that Euere it be
that to me he wil Ordeyne for Myn disloyalte,
I wele it Rescyeven ful paciently,
and Only trosten In his gret Mercy,
So that at the day Of Iuggement
that I be nethir dampned ne schent,
but Meknesse to Me to schewen that day,
and deliueren Me from that spitous fray,
and not with the dampned forto dwelle,
whiche Euerelastyngly Schole ben In helle."

and whanne Alle this he hadde I-spoke,
thanне vppon the peple he gan to loke,
and hem ful faste be-gan to preye
with Sorweful herte and weeping Eye,
and preide hem "In worschepe Of his Creatour
his handes to Onbynden In that Our,
that vwardis to God he myhte hem holde,
And Of Mercy him preyen Manifolde
whiles that I haue here bothe lyf and space
To besechen god of his specyal grace ;
and for the love of Iesus, ȝif so be-falle
that I here deye to-forn ȝow Alle

56 He prays for
mercy on his soul,
which Christ
bought with his
hard death on the
cross.

60

64

He asks Joseph
to pray that his
soul may not be
lost,

72

but deliverd at
the last day.

76

Then weeping,

he prays them to
unbind his hands
that he may raise
them in prayer,

88

and also to bury
him with his
brothers when he
dies,

for all who pass
their graves will
pray for them and
for his soul,

that his sins may
be at last for-
given.

They pity
Chanaan,

and unbind his
hands,
and after his
death, bury him
with his brothers.

Er that \ge e passen from this Contre,
thanne that \ge e wolden beryen Me
Amyddis my bretheren Everichon
that I so falsely to hem haue don.

“ And welen \ge e now knowen the Cause why
that I \ge ow preye here so hertely ?
Is for this Cause, I telle \ge ow Echon :

For As Manye as be this weyc dou gon,
for my bretheren welen they preyen thanne,
and for my Sowle Every Manne,

that God wolde forzeven it Me

My worldly Giltes In Eche degré ;

and to \ge ow Alle I preye now here,

As to my bretherin bothe lef and dere,

that for me \ge e Wolden so preye

to that lord that Sit On hye,

‘ On Me swich veniance to taken In this place,

that at the day Of dom I myhte han grace,

and forzevenesse Of myn Misdede ; ’

Now, goode bretheren, for me thus that \ge e bede,
so that At the day of Ingjemens

It be forzeten In his presens,

and that he wolde forzeven it to me

that I haue wrowth so gret disloyalte.”

Whanne he hadde Mad thus his preyere,

Alle his bretheryn that there were,

Of hym hadden ful gret pyte

For that so sore thanne wepte he,

and fulfilden Anon his Byddyng,

and vnbownden his handis aftir his Askynge ;

& there Amyddis his bretherin twelve

they him begroven As he desired him-selve ;

And On Eche brothir Aftyr his kynde

Of the beste ston that they Cowde fynde,

and Of Marbil they weren Echon

Also ferforth As thei mihten it don ;

92

96

100

104

108

112

116

120

124

and vpon Chanaam, whanne he was ded,
they leyden An nothir In that sted,
and vpon Eche A ston was wreten the Name
Of the twelve bretheren there Alle In same ;
& vpon Chanaam they wreten A scripture
Ryht In this Manere, I ȝow Enswre,
“here lyth Chanaam Of Ierusalem In Certain
that his twelve bretherin falsly hath Slayn ;”
and Alle In that Cyte weren they bore,
As ȝe han me herd Rehersen before.

And whanne they hadden thus I-do,
thanне of Iosephes¹ Axeden they tho,
ȝif he wolde Owht remeven that Ilke day.
thanне Anon Iosephes to hem Seyde, “ Nay,
but here scholen we dwellen Echon
Tyl that this day be Al Agon,
For A gret thing that Nedful Is,
that behoueth to be don with-Owten Mys.

“ Ful wel ȝe knownen, as ȝe mown sen,
that Alle these, worthy knyghtes han ben ;
there-fore wile I that Ech Of hem haue
A signe here I-Mad vpon his grave,
In signefiaunce that knyghtes they were,
& this schal be don whiles we ben here.”
thanне Axeden they what syne it scholde be,
“ On Eche tombe A swerd, he seide, Sekerle,
In signefiaunce Of hem that lyn there,
that In here dayes so worthy knyghtes were ;
For Man schal non passen be this way
that theke swerdis scholen taken Away.”
thanне thus fulfld they his Comaundement
that he hem had there present.

That Nyht lyen they Alle In Certayn
there As the twelve bretheren weren slain ;
and there Amonges hem In that stownde
they gonnen to serchen peerses² wounde ;

128

They put marble
tombs over
Chanaan and his
brothers,

132

saying who they
all were.

136

[¹ Fr. *josephe*, to
end of chapter.]
Joseph desires to
remain there that
day,

140

for there is still
something to be
done.

148

152

He bids them put
each knight's
sword on his
tomb, and no man
shall be able to
remove them.

156

160

They examine
Piers's wound,
[² Fr. *pierron*]

and whanne they hadden wel loked there-One,

They seiden that helyd he scholde ben sone ; 164

and put herbs to it,

So þat to the wounde they putten As they stood

swich thing As hem thowhte scholde be good ;

but there-Offen thanne deceyved they were,

For but litel kepe token they there 168

how that the wounde Envemyned was,

they Cowde it not Aspyen In that plas,

so that for th'envemyneng Of that wounde

they putten Non Medicyn that stownde ; 172

so that thei deden hym More harm than good

In that plyht tho As it there stood :

For Anon as they hadden Anoyst him so

with thing that Contrarye was thereto, 176

thus sone his flesch be-gan to brenne,

So that mochel peyne suffrede he thenne ;

and thanne more Angwisch hadde he thore

thanne Evere he suffrede Ony tyme before,

so that he wende Siker to han ben ded

For peyne that he suffrede In that sted.

thanne to Iosephes Anon spak he,

“ leve Sire, how may this now be ? 184

these herbes don me but distresse,

I¹ sey ȝow, Sire, In Sekernesse ;

for I am Sykkere thanne I was before,

and Ek my wounde manyfold more sorc.” 188

thanne Answerid Iosephes that was so hende,

and seide, “ Piers, my swete frende ;

I preie ȝow, dismaye ȝow non thing,

For Oure lord ȝow schal sende good Counseillyng, 192

and of ȝoure Syknesse Al hol to be,

I Sey ȝow, brother, ful sekerle.”

Thus In this Maner Iosephes² there

Coumforted piers In his Manere ; 196

¹ The MS. has *In*.

² This, and the same word in this Chapter, are in the MS. Ioseps, with a heavy stroke over the *ps*.

Piers suffers terribly,
and his wound gets worse and worse.

He complains to Joseph of his pain.

Joseph comforts him,

and promises that he shall get better.

and, for dismayed he scholde not be,
 Iosephes And Alle his Compeyne
 that day and that Nyht Abyden stille

In Coumfortyng of Pers,—this was his wille,— 200
 and Ek Also for that wery they were
 For makeng Of theke tombes there ;
 So that Nyht token they here Reste
 as Iosephes and his Compenie likede beste. 204

vpon the morwen whanne they gonue Rise,
 they wondrede Sore In here gyse ;
 whanne the tombes they gonue beholde,
 In here hertes the merveilled many folde. 208
 For On Eche A tombe they gonue to se
 A swerd, And dounward the poynt sekerle,
 which neuere Erthly hand there sette :
 this was gret Merveil to here witte ;
 and vpon Chanaams tombe they sye
 Gret fyr brenneng ful trewelye,
 as drye busches they hadden I-be,
 So lyht I-brende tho ful Sekerle. 212

Whanne they beheld this Aventure,
 they Axeden of Iosephes which hadde Cure
 ‘whethir this fyr scholde lasten longe,
 Oþer Endelesly there stille to A-fonge.’ 220
 “I schal ȝou seyn, quod Iosephes thanne,
 to Assoille ȝowre qwestiown lik As I kanne.
 this Fyr Algates ne schal not brenne,
 but Cesen it schal, but ȝe neten whenne,
 For it ne May not ben now Anon
 Tyl that A knyht here gynne to gon,
 the wheche A synnere & luxorius sehal be,
 but ȝit schal he ben Of gret bownte,
 passynge Al his Compenye, 224
 As that I sey ȝow Certeynlye ;
 and here that knyht In his Comenge
 Schal Asteynte this fyr with-Owten lesinge ; 228
 The company
 stay another day
 and night there.

In the morning

they find swords
 put on all the
 tombs, points
 downwards,

and on the tomb
 of Chanaan a great
 fire burning.

They ask Joseph
 if the fire shall
 burn for ever ?

He says it shall
 be put out by a
 knight,

and not Only be his Owne grace,
but for that God wile schewen In eche place
To A Man worschepe Of Cheualrye,
thus Crist here wile don Sekerlye, 236
 calld LanceLOT,
hos Name schal be Clepid LawnceLOT,
I it ȝow telle, for ȝe ne wot ;
and Of hym there schal sprynge
The beste knyht That Evere Was levyngc, 240
[leaf 77]
knight of the
world,
to whom Oure lord schal schewen his Myght
More thanne to Ony Othir Erthly knyht ;
For thorwh his Religious lyvengc
hym schal befall ful Many A thengc ; 244
who shall end the
adventures of
Great Britain.
For Alle the Aventures Of grete bretayngc
In that knyht Schal behappen In Certayngne
Passing Ony Othyrs knyht,—
sweche Aventures to hym ben dyght,— 248
His name shall be
Galahad,
Hos Name, I telle ȝow, Galath schal be
In baptesme I-Cleped ful Sykerle.
whiche Galath deleveren schal Certayne
bothe Symev And Moys Owt Of peyne, 252
and he shall de-
liver Symen,
Moys, and Chanaan,
out of their
pains
and Also Chanaam deliuered schal be
Owt Of his peyne, As I telle the ;
And Alle these thinges scholen befallc
In kynges tyme þat Arthour men scholen Calle." 256
in the time of
Arthur the King.
Thus tolde Iosephes to his Compenye
Of Many diuers Mervilles that scholde be,
lyk as Crist to hym discouered hadde
As In that Contre his Feleschepe he laddle. 260
Piers is still sick.
this same day whanne he hadde thus seid,
his disciple Pers ful sik him leyd ;
and Also Anothir Abod there stille
Fulliche be his Owne good wille, 264
Another disciple
calld Pharans
whiche Pharans hyhte, and A preest was,
ful stille Abod he In that plas,
and there Alle dayes Of his lyve wolde he dwelle,
For Owht that Ony man Cowde to hym spelle, 268
wishes to stay
with him,

where that A Chapel he gan to Arere,
 Euery day his Masse to syngen there,
 to preyen his lord, for his pyte,
 On Chanaans Sowle to han Merce.

and build a chapel,

to pray for
Chanaan's soul.

272

and thus dyde Pharans be his Owne Entent,
 For that he sawh Chanaams there present
 Of Sorewful herte and gret Repentaunce
 that him behapped swich A myschaunee,
 and be his lyve Repentyng here
 Of his Misedis tho Alle In fere.

276

And thus belefte Pharans there behinde,
 For that Chanaams Sowle he wolde hauen In Minde ;
 And Anon A Chapel he gan to Arere,
 his Masse and preieris to seyn Inne there ;
 whiche Chapel, On Balaans let þere dyhte,
 that In thike Contre was Man Of Myhte,
 whiche Balaans Aftyr Convertyd was
 thorwgh Pharans Counsel In that plas,
 and Resceiued the Cristene lay,
 and þere-Inne lyvede ful Many a day.

One Balaans helps
to build the
chapel,and is converted
to the Christian
faith.

284

so that vpon the Morwe thei token here Iorne,

Iosephes, and with him Al his Compeyne,
 Sauf Only Pharans belefte behynde,
 and with this Piers that was so kynde
 be Encheson that hurt he was,
 and ne myhte not Meven Owt Of that plas ;
 For he ne mihte not sewen his Compenye,
 So Syk and sor he was trewelye.

And thus beleften they bothe In-same,
 Pharans and Piers with-Owten blame.

Joseph and his
company depart,
leaving Piers and
Pharans behind.

292

This piers, that hurt was so sore,
 Everyday gan Apeyren More and More
 that he wende Sykerly ded to han be,
 for non Othir Rekewre treuly knew he,
 that so with-Inne the thre ferste dayes
 he was apeired In ful Many weyes ;

296

Piers grows daily
worse, and expects
to die.

300

304

Pharans does not
know what to do
for Piers.

So that this Pharans ne knew non boote
Of his wounde, nethir Cold ne hoote,
but Every day it wax wrose than Oþer :

Thus thowghte Pharans Of Piers his brother. 308

and whanne Piers beheld Al this,
that Of his peynes he myhte hauen non lys,
thanne gan this Piers to wepen ful sore,

For pyte that of him self he hadde thore, 312

and that he Sawgh he schulde dye
For defawt Of leche-craft Sekerlye.

thannte seide Piers to Pharans tho,

“ I se wel, brothir, it wele non Oþer wyse go, 316

For it is not his wille that may me save
that here myn helthe I scholde haue ;
where-fore I preie ȝow, my brothir dere,

That to the nexte se ȝe beren me here, 320
and whanne to-gederis there that we be,
thannte Oþir Cownseil vs May be se,

So that I schal not here Abyde,
but In to Anothir Contre me moste glyde ; 324

For wel ȝe knownen, myn Owne brothir,

that Everyday I am wers than Oþir.

Whanne Pharans herde thus his Mone,

For sorwe In herte he gan to grone, 328

and seide ‘ to his power In Alle thinge,
that to the See he scholde hym bringe.’

so that Pharans purchased him that ilke day,

and vpon the Morwe, the sothe to say 332

that he hadde geten hym An Asse,

whiche that gret Ese to Pyers it wasse,

and sette me pers vpon his bak,

whiche was deseised with-Owten lak,

and so him ladde thanne to the See

Al so Esely As it Mihte tho be.

and whanne thedir they weren I-gon,

Man nethir beste sien they non,

Piers expects to
die,

and asks Pharans
to take him to the
sea,

that he may get
away.

Pharans buys an
ass,

puts Piers on it,

and takes him as
well as he can to
the sea,

308

312

316

320

324

328

332

336

340

but Onliche A vessel Rediliche I-dyht,
where-offen þe Seyl was vpe Ipyht,
and the vessel Al Redy forto go
In to what Contre it scholde tho.

where they find a
vessel with sails
set.

344

and whanne that Piers this vessel say,
he thankede God that ylke day,
For he thowhte wel In his Entent
that God for him thider hadde it sent.
thanne seide he to Pharans there,

Piers thanks God,

348

“Tak me down, my brothir dere,
and putte me In to this vessel Anon,
and Into the See thanne let it Gon,
Into what partye Owther Ony Contre,
For Aftyr goddis wille it Mot be,
where that bote I hope to fynden trewlye
and keuering¹ of myn grete Maladye.”

bids Pharan put
hiu into the ship,

352 and then let it go
out to sea.

356 [¹ Fr. *garison*]

Thanne gan Pharans to wepen ful sore,
and seide to Piers his brothir thore,
“wilen þe me thus leven A lone,
And be ȝoure selven In this vessel forth gone,
and vpon hape neuere Comen Ageyn,
and þerto with-Owten Compenye? it is In veyn!
And therto so syk As ȝe be!

Pharan is very
unwilling to let
Piers go alone,

360

Now Certein, brothir, it Merveilleth me!
and therfore, dere brother, I ȝow preye,
so let me with ȝow gon In this weye.”

and is very
anxious to go
with him.

364

“Putte me In the vessel, quod Piers Anon,
and whanne that ȝe han so I-don,
thanne schal I tellen ȝow myn Entent
of that ȝe Axen me here present.”

368

Thanne Anon this Pharans thar,
Piers Into that vessel there bar;
and whanne that he hadde so I-do,
Anon Piers to pharans spak vnto:

Piers gets Pharan
to carry him into
the ship,

372

“Now, goode dere pharans, and frend,
Owt of this vessel that ȝe Wend;

and then he bids
Pharan go away,

376

for þe hauen fulfild myn talent,
 My wyl and Al myn hole Entent ;
 and hens Alone now schal I go,
 and return to his
 chapel,
 and pray for
 Piers,

that he may
 recover his health.

[[¶] Fr. *iosephe*]

He is also to tell
 Joseph what
 has happend
 if he sees him
 before Piers does
 so.

Piers and Pharan
 weep bitterly at
 parting from each
 other.

Pharan goes out
 of the ship,

which goes forth
 into the sea,

for þe ȝoure Chapel Aȝen vnto,
 So that eueriday ȝe mown for me preye
 'that God Into swiche place me Conveye,
 and that into swiche contre Comen I mote,
 Of my Maladye to hauen some bote.'

and ȝif ȝe my lord Iosephes¹ seen Er I,
 Comaunde me to hym ful hertyly,
 and telleth him holiche In Alle degré
 how that it stont now with Me,
 and Nedis that I Moste thus do
 ȝif that Ony hele me Come vnto ;
 For Onliche In god I me affye,
 Myn helthe to fynden ful trewelye."

And thus Pharans Owt of the schipe gan gon,
 Ful sore wepinge thanne there Anon
 For the grete pite that he hadde
 Of piers that Into þe schipe he ladde.

and Ek Piers there wepte Also
 whanne they departyd þere bothe two ;
 for piers In dowte was to deye ;
 so he supposid ful sekerlye.

thus Ech of Othir took here leve,
 and betawhte god bothe morwe and Eve ;
 thus kysten they þere bothe In fere,
 and Ech oþer Comanded to here preiere,

For Eche knew oþer thanne ful wel
 As goode men to God Every del.

and whanne Pharans Owt tho wente,
 Piers thanne wepte with good Entente ;
 and the wynd In the Seil was Anon,
 and Into the See Made the Schipe gon ;
 & thus sone with-Inne A stownde,
 There As Pharans stood On the grounde,

Nethir the vessel ne piers he ne say,
So fer Into the see he wente that day.

and disappears
from sight.

and whanne that Pharans Myht Se no more,
vppon his Asse he wente vp thore,
and to his Chapel he wente Agayn,
ful sore weeping In certayn
for that Piers so from him was gon,
& he dwelde þere stille thanne Anon.

416 Pharan returns to
his chapel, and
remains there.

Now leveth here Pharans storie,
& forth to Pers it doth hye,
to tellen of his Aventure
and of his helthe, I ȝow Ensure.

420

The story goes
back to Piers.

424

CHAPTER LII.

OF PIERS'S ADVENTURES. HOW HE IS CURED, AND BEATS
KING ORCAWS, KILLS KING MARAHANS, MARRIES
CAMYLLE, BEGETS HERLAWNT, AND IS BURID.

Piers's ship carries him to the land of the Pagan king Orcaws (p. 277), whose daughter is playing on the shore ; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 277-8). Piers begs her to get him some relief (p. 279), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 280-1). They do this, though it makes Piers think he shall die (p. 281). Then they get the Christian prisoner out of prison (p. 281). He has Piers carried into the prael, and sees that his wound is poisond (p. 283), but heals him within a month (p. 284). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisond his son (p. 284) ; this, Marahans thought was Orcaws's doing ; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixt (p. 284-5). Orcaws's brother won't fight for him, as he knows that Marahans is stronger than he himself is (p. 285). So, to find out his best baron, Orcaws proclaims that one of Marahans's knights will fight twelve of his (p. 286). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 287), and there defeats the twelve knights one after another (p. 288), telling them to go and yield themselves to King Orcaws (p. 289). He then

returns to his Castle, goes to dinner, pretends to be sick (p. 289-90); next day receives the twelve knights, and affects to be surprisd that they can't tell him the name of their conqueror (p. 290). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 290); but intending combatants shrink from the encounter (p. 291). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 292), which she does (p. 292), and then he rides to the Bridge, attacks King Orcaws (p. 293), and after a time knocks him over his horse's crupper (p. 294). They then fight on foot (p. 294) till Orcaws is overcome (p. 295); but he will die sooner than yield (p. 296). Piers makes him tell him who he is (p. 296), and, on learning that he is King Orcaws, gives up his own sword to him (p. 296), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fights Marahans, which Piers agrees to do (p. 298). They return secretly to Orcaws's Castle (p. 299), and the king charges his daughter to make Piers better cheer than ever (p. 299). When cured of their wounds, Orcaws and Piers set out for London (p. 300), and find Marahans at the Court of King Lucie, ready to fight (p. 300). Piers throws down his gage (p. 300); they fight; Piers kills Marahans (p. 301), declines to stay with King Lucie (p. 302), and goes home (p. 302). For his service, Orcaws offers him any reward he chooses (p. 303); he chooses that Orcaws should turn Christian; converts him accordingly (p. 303). has him baptizd, his name changd to *Lamet*, and his daughter's to *Camille* (p. 304). The people turn Christians too, and build the city Orkanye, in remembrance of Orcaws (p. 304). Then Orcaws proposes to Piers that he should marry his daughter Camylle (p. 304), which he consents to do, and the marriage is celebrated royally (p. 305). King Lucie comes to see Piers, who converts him and all his people (p. 305). Now, Brut's Story makes no mention of Piers (p. 306), but Sire Robert Borron and the Old Story do (p. 306); and so it is clear that he who drew this out in Romance knew full little of Seynt Graal or the Story of Sank Ryal (p. 306). Piers begets a son Herlawnt, who, after Piers's death, burid him in St. Philip's church, and marrid the daughter of the King of Ireland (p. 306-7), on whom he begat Melyan, and Melyan begat Agristes, and Agristes begat Hedor (p. 307), and Hedor begat four sons, Gawneyns, Granayns, Gwerrehes, and Gaheriet (p. 308). Now, Mordret was supposd to be King Lot's son, but truly King Arthur begat him on his own sister (p. 308, l. 1149-56, and Appendix); though this was before he wedded Gonnore, who was a worthy lady, and of good lore (p. 309).

Now this storye doth forth procede
 [¹ Fr. *pierres* all
thro'] whedir that Cryst Piers¹ gan lele :

whanne he was Comen In to the hye see,
 As swyftly as Evere brid gan to fle
 It drof the vessel forth, I ȝow plyht,
 ful foure dayes and foure Nyht,
 that nethir he ne drank ne Ete
 but Ryht litel of Ony Mete.

Atte Fyfthe daye, Abowtes pryme,
 For werynesse he slepte that tyme,
 and for Angwisch that he hadde,
 of his lyf ful sore him dradde ;
 For so Megre and feble he was
 that he myhte not steren in that plas.

so þat it happed be Aventure
 At A Castel he Aryved, I ȝow Ensure,
 whiche that ful Of paynemis was,
 and þe kynges name was Orcaws,
 and he was On Of þe beste knylthes
 that In the world levede tho Ryghtes ;
 and he hadde ben In Ryht Creaunce,
 he ne hadde had non felawe with-owten variaunce.

And whanne at the Castel Aryved he was,
 thanne Cam walkyng this kynges dowhther Orcaws, 24 Orcaws's daughter,
 whiche was a damysele ful fair and gent,
 and bar þe pris of Bewte verament ;
 Of Alle the Maydenis In that Contre
 sche was the fairest, As I telle it the.
 So As sche Cam disportyng toward þe see,
 and hire Maidenis In hire Compeyne,
 For Manye sche hadde that with hire wente,
 hire to disporte Aftyr hire Entente ;
 and In here pleyeng As they weren that day
 they Sien where þat this vessel lay,
 and there so lowde they gonne to synge,
 hire felawes and sche In here pleyenge,
 that piers Awook there that he lay,
 so Astoned he was Of that Afray.

4 Piers's ship sails
 as swiftly as a
 bird for four days
 and nights.

He has very little
 to eat, and
 8

on the fifth day
 falls asleep from
 exhaustion and
 weakness.

12

16 He arrives at the
 castle of a king,
 Orcaws,

a good knight, but
 a paynim.

20

24 Orcaws's daughter,
 a fair maiden,

28

comes to the sea,
 playing with her
 companions.

32

She sees the ship,
 and begins to sing
 so loud

36

that Piers awakes.

The maiden perceives his wound,

and pities him very much. She

wishes that her father's Christian captive, who is a good leech, could come to him.

Piers perceives the damsel,

and wonders who they are.

The lady asks where he comes from.

[leaf 78]
He says, from Jerusalem; and that he is very sick and weak,

needing help quickly.

and whanne the Maide to this vessel sowhte,
he was ful syk, thanne hire thowhte ;

40

and whanne that sche beheld his wounde,
Anon to hire felawes sche seide that stownde,
“wile þe now sen the Cause why
that this man so sik is trewely ?

44

It Nys not wondyr thowht he were ded
Of this wounde here In this sted,

and that me thenketh were gret pyte,
For a ful fair Man hath he be

48

whanne that he was In hele Of his body,
A ful semly persone, sche seide, trewely ;

therfore wolde I that the Cristene Man,
which to my Fadris presoun Is tan,

52

that is a good leche In alle Manere,

To helen this Man I wolde he were here ;

For him so Mochel I knowe,

that non Erthly man with-Inne þis throwe

56

Ne Can so sone don hym boote

As thike Cristene, so wel I wote.”

Thanne be this tyme Piers ful wakyng was,

60

and beheld tho damyselis In that plas,

the whiche so Richely weren Adyht,

And hire Compenye In his syht.

thannte Merveilled this piers wondirly sore

64

what Alle thike ladyes and damyseles wore.

& whanne this damysel sawh that Awaked he was,

Anon sche Axede hym In that plas

Of what Contre that he were.

thannte Piers hire Answeride Anon there,

68

“Of Ierusalem I am bore,

and am I-torned to Cristene lore,

and ful Syk and feble I am therto,

that I ne may neyther walkyn ne go ;

72

wherefore gret nede Of Cownseil I haue,

ȝif Ony Man Cowdle me helpe Oþer Saue,

and but ȝif the Sonnere it be,
For fawt Of helpe I deye Sykerle."

76

She asks if he is a Christian and a knight.

When he says he is both,

80

thanne Axede him the damysele there
In what Manere I-Cristened they were,
"For sothe A Cristene Man I Am, quod he,
here Al so syk As ȝe me now se."

"be ȝe A knyht," quod this damysele, thanne.

"ȝe trewly, and therto A Cristene Manne."

"Forsothe, quod this damysele tho,
thanne hath ȝoure vessel Evele I-go,
For In this place but paynemys ne be,
And non Cristene dwellyng In this Contre ;
and therfore, And they knewen ȝow here,
& that A Cristene Man ȝe were,
Anon they wolden don ȝow to ded
with-Owten Ony Othir Red.

she warns him
that he has come
to a Pagan land,
and is in danger
of being slain;

88

ȝit neuertheles, for that ȝe be
A man ful syk & In euel degré,
and Also that ȝe ben Alone,
& weten neuere whider ȝe ben gone,
Therfore Of ȝow I haue pyte
that som socour ȝe hadde, ȝif it myhte be,
ȝif previliche to Ony man þat I durst tryste,
So that my fadir not there of wiste."

92

yet because he is
so ill she pities
him, and would
help him, if her
father knew
nothing of it.

He begs her to
get his wound
heald.

100 104 She tells him of a
Christian captive
of her father's

"damysele, quod Piers Anon thanne,
Conne þe Ony helpe Oþer Ony Manne
that me Cowde hele Of my Syknesse,
and me to helpen Owt Of my dystresse ?"
"be my Creaunce, quod this Maiden Anon,
My Fadir hath A Cristene man In presoun,
that A good man Of his lawe he is,
and þerto of lechecraft he berith the pris ;
and wel I wot, and he were here,
he scholde ȝow Maken bothe hol & fere
ȝif Euere Ony man it scholde do
be wyt Oþer Craft, As I beleve so.

108 who could cure
him if it were
possible,

and he miȝt see
Piers in her
chamber.

and therefore In my Chambre I wolde ȝe were,

So that non body not were the Nere

112

but Only my damyseles that here been,

that thyke Cristene man miȝte ȝow seen ;

and, be myn hed, there scholde this Nyht

Som Oþer Counseylle to ȝow ben dyht,

116

For ȝif be Ony weye that it May be,

that goode Cristene man schal ȝow se."

Piers begs to see
the Christian
leech.

" ha damysele, quod Piers Anon Ryht,

Now, for the love of God Almyght

120

and for ȝoure owne Cowrtesye

that I myhte speken with that man In hie,

And that ȝe wolden haven Rowthe on me,

And that Cristene man that I myhte Se."

124

And whanne sche herd hym preyen so faire,
thanne to hire damyseles gan sche Repaire ;

And Axede of hem this qwestiown,

" Of this Cristene Man what schole we don ?

128

For Certes me thinketh it were wel I-do,

ȝif Ony hele that he myhte come to ;

For a worthy knyht hath he be,

as me semeth be his degré.

132

and ȝif In helthe that he were,

A semeliere persone nowher Nere."

" Madame, quod hire damyseles On Rewe,

ȝif it be with ȝow as ȝe here schewe,

136

Of Rekewr¹ schal he faillen non

ȝif ȝe Consenten As we schole don ;

For wel to ȝoure Chambre ȝe mown hym have,

And thedyr hym bringe bothe soWnd and save ;

140

and ȝif ȝe wyl knownen In this stede,

down be this water we scholen him lede ;

and so forth Into the Gardyn,

And thorwgh ȝowre praiel wel & fyn ;

144

& so to ȝoure Chambre we scholen him lede,

Ful prevyliche thorwgh Al this stede.

Then the Princess
asks her ladies
what she shall do
for him,

as he seems a
worthy knight.

[¹ Fr. garison]

The ladies ad-
vise to take him
by water into the
garden,

and so up to her
chamber,

and whanne we han thus I-do,
thanне mown ȝe hauen the Cristene ȝow to, 148
and Owt of preson him to bryngē
Into ȝoure Chambre with-owten lesinge ;
So that he may his wounde þere se,
that there-Offen hol he myhte be." where the leech
can be got to
come and see him
privately.

"ȝe sein ful wel, quod this lady tho,
I wele wel that ȝe don so."

thus sone these damyseles gonne to gon
Into this vessel thanne Anon, 156
and token this Piers full softly,
and with hem forth ladden ful prevyly ;
thorwh the Gardyn Into the Chambre they wente,
and fulfilde here ladyes Entente. The damsels get
Piers through the
garden into the
Princess's cham-
ber,

And whanne thus they hadden I-do,
and to hire Chambre they weren Comen vnto,
For hym A Cowche they Maden ful prest,
where vppon As he Scholde Rest ; 160
but for the Angwisch that he was Inne,
he ne hadde non Reste, neþer more ne Mynne.
thanне Axede hym this lady fre,
"Now, leve sire, how stont it with the ?" and lay him on a
couch,

Thanne Answerid Piers In fair Manere,
"Now trewly I trowe to dyen riht here,
and neuere to Abyden to Morwen day,
Ful seker, damysele, As I ȝow say." 168
and whanne sche herde him speken so thore,
thanне hadde sche more pite þanne sche hadde to fore, but he suffers
much, and thinks
he is dying on the
spot.

and seide, "Sire, dismaye ȝow non thing !
ȝe scholen hauen helpe with-owten taryeng." 172
The princess is
very sorry for
him. She

Thanne sente sche to the presoun Anon
Al so prevyly As sche Mihte don,
And with Alle wyttes And hire gynne
To geten hym Owt that was with-Inne.
and whanne that owt sche hadde hym take,
For fere this Cristene began to qwake, 176
manages to get
the Christian out
of prison.

He is much
alarmd,

and does not
know what she
wants.

She takes him to
her room, pro-
mises to explain,

shows him Piers
lying so ill,

tells him where
Piers was found,

and engages to set
them both free,

and send them
into another
country,
if the leech can
cure Piers.

The prisoner
gladly undertakes
it, and

and seide, "damysele, what thinke ye do ?

I trowe þe purposen me forto slo, 184
and Of my deth þe Mown not wynne,
þerfore it were bettere that þe blynne."

And thus he seide for this Entent, 188
For þat he wende sche wolde han him schent.
"Nay, sire, þere-Offen haue thou non dowte,
but folwe thou me sethen þou Art Owte,

And Into my Chambre folwe thou Me, 192
and there the Cause schal I schewen the
why Owt Of preson I do the take ;
It is Only for Anotheris sake."

Thanne wente this damysele forth to-fore,
and the Cristene hire folwede thore ; 196
And whanne Into þe Chambre they weren gon,
thus sone sche schewed hym Piers Anon
that so sik In his bed there lay ;
& whanne this presoner tho him say, 200
Of him he hadde ful gret pite,
and so wolde Ony man In Cristiente.

"Now behold this Man In this stounde
that we be the see side here fownde ! 204

and ȝif this Cristene Man helen þe Mown,
I schal deliueren ȝow Owt Of presown,
and senden ȝow bothe Into Anothir Contre
where þat þe desiren to be, 208
with As mochel Richesse As ȝe haue,
Owthir Ony Of ȝou Can Of me Crave,
To gon Into what partye that ȝow lyst ;
and hereto þe Mown wel Tryst ; 212
and thus wil I do As I telle it the,
For þe grete desceise that I In hym Sc."

Whanne the presoner wist that Cristened he was,
he made ful gret Ioye thanne In that plas, 216
and Answerid to the damysele Anon,
'that thike thing he would gladliche don ;'

thanне Axede this presoner Of him þere Ryht,
how longe it was sethen he was so dyght. 220 asks Piers how
long he has been ill.

thanне Answerid piers to hym Anon,
“ It is sethen Sixtene dayes Agon,
and Every day it is wers than oþer,
I sei the trewly, my leve brothir,
and non socour ne kan I gete,
Ne neþer Appatyt to drinke ne mete,
whiche that Moche dismayeth Me
Ful sekerly, Sere, I telle it the.” 224 He says sixteen
days, getting
worse every day.

Thanne bespak Anon this presonere,
and to this damysele seide he there,
“ I wolde, And ȝowre wille it were,
Into ȝoure Prayel ȝe boren him here,
and there bettere the wonde myhte I se
thanне In this Chambre In Alle degré.” 228

And Anon this lady thanne
dide beren Owt this Sike Manne
Into the Sonne, that he myhte knowe
Alle his Maladye In a throwe.
and whanne he beheld hym in that plas,
thanне Sawh he wel that Envemyned he was,
whiche was the Cause Certeinle
That lyhtlyche I-heled Myhte he not be,
Til that the vemyн owt were I-don. 232

than seide þis presoner to pers Anon,
“ Frend, Envemyned ȝe ben ful sore,
þerfore ȝoure Angwich is moche the more,
and tyl that vemyн Owt be I-take
Ferst, ȝoure peyne May not Aslakе ;
And aftir the vemyн is Owte I-do,
Anon ryht helthe schal Comen ȝow to,
that with-Inne a monthe, be goddis grace,
Al hol to Maken ȝow In this place.” 236 The leech has him
taken out into
the sun,
and examines his
wound,

240 which is much
envenomed,
and cannot be
healed quickly.

thus sone there besowghte ful faste,
Aftir Swiche herbes In gret haste 244

248

252 The leech says he
can get out the
poison, and cure
Piers in a month.

He draws out the venom with herbs, the vemyne to drawen Owt Of that wounde,
and within a month And Aftyr to Maken him hol and sownde. 256

Piers, the best-looking knight of Jerusalem, is quite well again. that so vppon him travailed this presoner
that with-Inne the Mounthe hol was he ther,
and to that lady ȝald hym Agayn
As hol and Clene In Certayn. 260

King Marahans of Ireland comes to visit King Orcaws, and this Piers, that was the fairest knyght
that Owt of Ierusalem wente In syht,
thanne his wit and bownte to him restored was
whanne helthe he hadde In that plas. 264

[¹ Fr. *parens*] bringing his son with him; With-Inne this terme fil An Aventure
That kyng Marahans Of yreland, I ȝow ensure,
Cam to disporten him with kyng Orkaws,
In as mochel as that his Cosyn¹ he was. 268

and there is great feasting, So that thike Nyght þere was gret festo
In that Castel to Mest and leste ;
but a traitor butler poisons Marahans's son. but it happede be A tretour boteler
that kyng Marahans sone poysoned he ther, 276
And At the table there he deyde Anon
At Soper ded As Ony ston.

Marahans thinks Orcaws has orderd this. And whanne þe kyng beheld this there,
he wende kyng Orcaws Conseyl that it Were ; 280
He goes to Luce the king of Great Britain, and and thus sone wente he thenne
to the kyng of grete breteygne with his Menne,
wheche that tyme I-clepid was
Of bretaynge kyng lwee, In Every plas. 284

impeaches King Orcaws of treason. whanne kyng Marahans to forn hym was þere,
and him hadde Compleyned In dyvers Manere,
and Apechyd kyng Orkaws Of Treson,
For that he hadde poysoned his son,— 288
Orcaws appears before the London parliament, thus sone Orkaws After was sent
to Londone to Comen to parlement.

and, whanne Orkaws to Londone was gon,
 kyng Marahans Of treson him Apechid Anon, 292
 and Seide that [he] be fals Treson
 In his Castel hadde poysoned his son.
 Anon kyng Orkaws that gan denaye,
 and seide the Contrarye to him in faye ; 296
 and In that qwarel his Gage he kaste,
 hit to defende whil his lyf wold laste,
 Owther be his persone, oþer be Anothir,
 be som knyht, other be his brothir ; 300
 For with Marahan he ne kepte not fyhte,
 For that he was so worthy A knyhte,
 For Of paynemys he bar the prys,
 As Aboven oþer flowres doth þe flowr delys. 304

Thus this bataylle Enioyned was,
 and bothe fownden Ostages In that plas ;
 and the day Assigned was Also
 Whanne that the Bataylle scholde be do.

thanне kyng Orkaws torned hom Ageyn,
 and Aftyr his brothyr sente In Certein
 that the bataylle for hym scholde don þat day.
 his brothyr him Answerid, and seide “ Nay,
 For ȝe knownen ful wel that kyng Marahans
 Is þe moste worthiest knyht In Alle defens
 that Entreth Into Ony bataylle,
 þere-fore hym I Schal not Asaylle,
 Nethir for stryf, Nethir for hete,
 to-gederis In feld scholen we not mete,
 his body and Myn to-Gederis In fere ;
 It schal not ben In non Manere.” 312

Whanne kyng Orkaws this vndirstood,
 thanне Anon began to Chongen his Mood
 whanne that his brothir it hadde forsake,
 and that the bataille he wolde not take. 316
 Ful Mochel Mone thanне he Made,
 that he som Oþir knyht ne hadde ;

denies the charge,
 and offers to defend himself in battle upon it,
 or to find a champion to fight with Marahaus.

308 The battle is arrangd.
 Orcaws asks his brother to fight for him,

320 Orcaws does not know what to do,

324

for he has often
fought Marahans,
and knows he
cannot overcome
him.

Orcaws pretends
to be sick, sends
for all his
knights,

tells them that a
knight has come
from Marahans,

[leaf 79]
who challenges
the twelve best
knights of the
country.

Orcaws asks them
to fight this
champion,

For so Often tymes Asayed had he
kyng Marahan In bataille & In Melle, 328
So that he knew wel be his dede
he was þe beste þat bestrod Ony steede,
and þerfore Nolde Orkaws In non degré
In bataylle him Meten Certeynle. 332
thanne sente Orkaws Ryht Anon
Aftyr his barowns Everychon,
Ferto preven the beste knyht
that for hym Myhte taken that fyht. 336
and this Orkaws þere feynede him Syk,
To knowen which of hem that was best lyk
that ylke bataille ferto do
whanne þat to þe poynt they comen to. 340
And whanne they syen hym liggen In this Manere,
They Axede him what his wille were ;
thanne seide he ‘that Agreved was he sore
Of tydylges that him Comen thore.’ 344
and they Axeden him what tho schold be ;
and he seide, “ kyng Marahans Certeinle
hath sent a knyht In to this Lond,
As it is don me to vndirstond, 348
that with his Owne body he will holde fyghtes
Aȝens .xij. of the beste knyghtes
that with-Inne My Lond I May fynde ;
and thus Is it to Me put In Mynde, 352
and ferto preven this Ilke thyng
to ȝow haue I sent to ȝeven warneng,
and to Morwe At pryme this schal be ;
þerfore, and ȝow lyst, telleth now me
ȝif that ȝe welen kepen that day ;
Fore trewly, for Syknesse I ne May.
And wile ye now vndirstonden here
I sente for ȝow In this Manere ;
and ferto Fellen that knyghtes pride
For ȝow I sente now At this tyde, 360

that thike knyht ne schal not say,
but his felawe here to fynden Eche day."

and stop his
boasting.

364

And thus the kyng þere gan hem telle;
for there A lesyng he Feyned ful felle;
For straunge knyht In his Rem was non,
but he him self it wolde thanne don,
Amonges theke twelve to preven Anon
ȝif Ony Aȝens kyng Marahans dorste gon.
thanne Axeden they Anon Ageyn,

But he intends to
personate this
knight himself,
to find out his
best man.

368

"Sere, be ȝe now here In Certeyn
that thike knyht to Morwen At pryme
At thike brygge wil Arere¹ that tyme?" [¹ Arevo.]
"ȝe, quod the kyng thanne trewely,
there scholen ȝe hym Meten ful sekerly."
"thanne, quod they, we scholen him Mete,
whethir he Ryde be weye Oþer strete,
So that ȝowre worschepe saved schal be,
and we schameles In Alle degré."

372

376

The twelve
knights promise
to meet the
champion at the
bridge.

380

Thus sone these .xij. knyghtes departyd Away,
and hom to here Ostelis they wenten þat day;
and the kyng lefte Stille In his bed
Tyl It was Even In that same sted.

384

and whanne it was with-Inne the Nyht,
he Clepyd his steward Anon Ryht,
"Go, fette me the moste straungest Armure,
the Moste beste and the most Sure,
For hennes to-Nyht now wyl I pace,
And to morwen At Even Aȝen In this place;
and ȝif that Ony man Axe After me,
Sey that deseised I am ful Certeinle."

388

At night Orcaws
calls up his
steward, to
get his least
known armour,

392

and bids him say
he is ill.

Thus the kyng Comanded þe styward þere,
and so he wrowlhte Aftyr his Manere.
and whanne the day Aproched was,
the kyng him Armede In that plas,
and took his hors, & gan forth Ride
Into that brigge that Ilke tyde.

396

Then he rides out
to the bridge at
the hour of prime.

Orcaws swears
his steward to
secrecy.

but Er thanne thens he wente,
he made the styward sweren presente 400
that he scholdē discouere him to non Man,
what so Evere Of hym they Axeden than.

thannte so this kyng gan forth to Ryde,
forth to the Brygge At that tyde ; 404
and ther Abod tyl the Owr Of pryme,
and was Non Comen at that tyme.

The twelve
knights come
together,

not bringing their
spears,
for there are
plenty on the
bridge.

thannte alle xij knyhtes they Comen In-same,
Forto fulfillen that Ilke Game ; 408
but Speris with hem Non they browhte,
For At Alle daye there sen they Mowhte
the Brigge with speris Enviowned Abowte,
the wheche that weren bothe gret and stowte, 412
Whiche that Cawsede Men Of the Contre there
Eche Other to Asayen In dyvers Manere.

They arrange to
fight the knight
in order.

Whanne these xij knyhtes there behelde
that þere was A knyht with spere and schelde 416
that Redy was to Iusten there,
Ech man hym Ordeyned In his Manere
Fortho Iusten Aȝens that knyht,
Euery man there to preven his Myht ; 420
and thus Ech Of hem A spere there took
as On the brigge were, and non forsook ;
and the kyng him Cawhte Anothir,
and forth he prekede Amonges þat fothr ; 424
& so he smot the ferste knyht,

The king over-
comes the first
knight and

and þere sore wounded him In þat fyght,
So that he hadde there dethes wounde,
Onnethe to Rysen Aftir þat stownde. 428

all the others, one
after another.

And whanne that thus down he was I-Cast,
To anothir knyht he prekyd In hast,
and him he wounded Al so sore,
lyk As he dide the tothir before ; 432
and so the thrydde and þe fowrthe Also,
and thus Alle twelve he browhte to wo.

And whanne Alle xij I-scomfyt they were,

the kyng In this Maner to hem seide there,

“Sires, þe knownen presoneres ȝe be,

As be þe lawe Of this Contre ;

and that with ȝow I May now do

As that to Armes belongen vnto.”

and they Answerid hym Ageyn,

“Sire, that is soth In Certeyn.”

“Thanne Comande I ȝow Everichon,

that ȝe Alle to kyng Orkaws gon,

and ȝeldeth to hym Alle ȝowre persones

On My behalve with-Inne his wones.

436 Orcaws tells the
12 knights they
are his prisoners.

440

444 He bids them go
to King Orcaws
and give themselves up to him.

thannte Axede they hym what he hylite.

“he knoweth me ful wel, I telle ȝow Rylte,

but Of myn Name, it is not to ȝow ;

for whanne he hereth Of this prow,

thannte wil he knownen me ful wel,

I ȝow seye As trewe As steel ;

And that In Manye stormes I haue be

with him In bataylle ful Sykerle.”

thannte sworen they In here Entent

To Fulfillen his Comaundement,

But ful Of sorwe Alle they were

that they weren so discomfyt there

Of On knyht there In that plase :

Ful Moche Sorwe Amonge hem wase.

448 They ask his
name,

but he says the
king will know it
by this deed.

452

456 They promise
to obey him,

but are much cast
down at their
defeat by one
knight.

460

Thanne departyd Anon the xij knylhtes

From that place there Anon Ryhtes ;

and the kyng Entrede Into the forest

whanne that he say his tyme best,

and þere Alle day Abod he Sekerlye

For that non Man Scholde him Aspye.

and whanne it was with-Inne the Nyht,

Toward his Castel he gan hym dyht,

And In A Gardyn vndir the towr

his steward hym Abood Every Owr.

464 Orcaws goes to
the forest,

468

468 hides till night
time, then returns
to his castle,

where the steward receives him,
and takes his horse and armour.
Orcaws goes to his chamber,

and then to the hall, and feigns to be very ill and weak before his court.

The twelve knights arrive

and give themselves up as the strange knight's prisoners.

Orcaws pretends to be angry,

and sends out to summon his chivalry to fight this knight.

and whanne he Cam to this Gardyn,
his steward him Resceyved wel & fyn,
and Resceyved his hors and his Armure,
And Aftyr to Chambre wente ful pure.
& whanne A while In Chambre he hadde I-be,
Anon to halle thanne wente he,
and Made Semblaunce As thowgh syk he were
To-forn Alle his Meyne þat was there.
Thanne his Meyne Aȝens hym gonne gon,
and hym worschedipid Everichon,
and hym Axede ' how that it were,
& why he was Of so hevy Chere.'
and he Answerid hem Ageyn,
“ I Me strengthe with Al my Mayn
aȝens herte to Maken good Contenaunce,
So mochel Of Syknesse I haue dowtawnce.”

And vpon the Morwe, at the Owr of pryme,
the xij knyghtes Comen In good tyme
that discomfyte Of hym were,
(but they it ne knewe In non Manere,)
and ȝolden hem to hym As presoneres
On a knyghtes behalve that was ful fers ;
but they ne knewen not his Name,
For he was A man Of ful gret fame ;
and tolden kyng Orkaws Al In fere
how thike knyht discomfyte hem there.

“ Ha ! quod kyng Orkaws thanne,
Now wot I wel that he Is A manne
that ȝow Alle hath taken As presoneres,
And to Me Represented now here.”

thannte Made he Semblaw[n]t As wroth he were,
but ȝit neuere the mo ne was he there ;
and sente forth his Messengeris Anon
thorwh-Owt his Rem for to gon,
to warnen Alle his Chevalrye,
‘ Atte brigge to Meten that knyht so hardye ;

and ȝif Ony so hardy that there were
with that knyht to fynten there, 508
what Maner Of good that he wolde Crave,
Anon Of kyng Orkaws he Scholde it have.'
but they that to fore tymes I-beten were,
Alle here Goodes the kyng Sesyd there
As for On ȝer And On day,
thus kyng Orkaws hem gan to say.
and whanne that they that In the Contre were,
herden how þe xij knyghtes happeden there,
thanne In hem selve they hadden gret drede,
For they Niste neuere how to spede ;
and ȝif discomfyt that they were,
here londis to lesen In swich maner there. 520

Whanne that Piers that with this lady was,
And Of his Maladye helyd In that plas,
thanne was he as ful Of pensifnesse
As whanne he was In his distresse.
thanne Axede the lady hym Ryht tho,
“Piers, what is ȝow to thenken so,
and what Cause that it may be,
I praye ȝow, Sere, now telleth Me ;
and ȝif I mowe don ȝow Ony Ese,
Owther Ony thing that May ȝow plese,
anon Ryht it schal ben do,
þere-fore to suffren bothe peyne and wo.’ 528

“A ! faire lady, quod Piers Anon,
Ryht ful Esely ȝe myhte it don.”
“Seye On, quod this lady thanne,
and I schal don it, for Ony Manne.” 536

“thanne schal I ȝow tellen, quod piers trewly,
And ȝe me wil Enswren feythfully ;
For it Cometh now In My Mynde
that ȝoure fadir sendeth Into Every Ende
Aftyr his knyghtes And Bachelere,
here worthynesse forto preven here ; 540

512 He seizes the goods of the defeated knights for a year and a day.
The rest of the knights are alarmed at all this.

524 Piers becomes very thoughtful,

and the princess asks what is the matter with him ?

536 Piers tells her that he hears her father is sending out after his knights and bachelors to fight Marahans's knight,

and if he, Piers,
had only armour,

he should like to
try to overcome
him;

but he has no
armour,
and is therefore
sorrowful.
The king's
daughter is
surprised, and
[¹ Fr. *si haute
entreprise*]

says she will get
him horse
and armour,

but advises him
to let the strange
knight alone.

He still asks for
the armour,

which she
procures for
him,

and shows him
the way to the
bridge.

And thike tyme have I sen,
and not fulliche fyve ȝeres they ben, 544
& swich A knyht were In Oure Contre,
wel sone Asayed scholde he be ;
and ȝif that I hadde harneys and Gere,
For Alle the Men that Evere were 548
I[n] my persone Ryht Al Alone
To that knyht wolde I gone ;
al thowgh I be In straunge Contre,
I scholde him Asaye, what so he be ,
thowh he were the strengest Of this Molde, 552
And Abyden me he wolde :
but harneys have I In non Manere,
and þat Maketh me to Mornen so here." 556

Whanne the kynges dowhter herde this,
sche Merveilled he spak Of so gret Aprys¹,
And that he wolde Iosten At that tyde
with hym that no Man dorste Abyde. 560
thanne seide to him this lady Anon,
" hors and harneys ȝe scholen haue son ,
and longe Er Nyht Redy it schal be ;
ann therefore, Piers, dismaye not the ;
& þerto As Richely ȝe scholen ben dyht 564
As thowgh A kynges sone ȝe weren Owtryght ;
but In feith, Sire, be the Cownseil Of Me ,
Aȝens that knyht ȝe scholen not Te." 568

" Now, faire lady, quod Pers tho ,
that ȝe me han be-hote, brynge me vnto ;
and Of me dismaye ȝow non thing ,
for I troste holiche In hevene kyng ." 572

and whanne they hadden spoken Of this Matere ,
Anon from him sche wente there ;
bothe hors and harneys him Ordeyned thus sone ,
and Alle Oþer thing that was to done. 576
and whanne it was with-Inne the Nyht ,
The weye to the Brygge sche tawhte him Ryht .

thanne Of this lady his leve he took,
and On his weye forth faste he schook. 580
& whanne to þe brigge that he was Gon,
Into þat forest thanne wente he Anon,
there A While to taken his Reste
As that tyme þere it liked him beste ;
and down he Alyhte Of his Rownsy,
& be his brydel hym teyde þere faste by,
and þere to pasture ȝif he wolde
Tyl þat day Aperede On Goddis Molde. 588

vpon the Morwen whanne it was day,
Piers toward his hors took the way,
and Made his hors Al Redy,
& his helm gan lasen ful Iostly ; 592
and Abowte his Nekke he heng his scheld ;
thanne Owt Of þe forest he took the feld.
whanne toward the brigge that he gan gon,
thanne kyng Orkaws Aspide he Anon
that thedir was Comen for theke Entent,
To Wyten ȝif there were Ony present
whiche that Aȝens him dorste Abyde :
this was his Comeng At that tyde. 600

And whanne piers beheld him there,
he lyht Adown for Ony fere,
and tasted his harneis In that stede,
þat it scholde not faille whanne he hadd nede. 604
and whanne he say that Al siker it was,
To hors Aȝen he wente In that plas.
and to the brigge he cam Anon,
and Salwed the kyng As he scholde don.
Anon a spere On honde he took,
& towardis the kyng wel faste he schook,
and seide that Iusten Nedis he Moste :
the kyng him Answeryd that hym wel lyste. 612

So swyftly they Ronnen In that plas,
as faste as the howndes hertes don chas,

Piers rests in the
forest till
morning,
then goes to the
bridge,

596 and sees king
Orkaws coming
along.

Piers dismounts,
sees that his
harness is all
right,

608 mounts again,
[leaf 80]

goes to meet king
Orkaws,
and challenges
him to fight.

They encounter each other so fiercely that both their shields are broken.
Both are wounded,
but Piers pushes king Orcaws off, over his crupper.
Piers draws his sword,
and asks the king to try that way.
Orcaws does his best,
and fights well, though he is badly hurt,

and so sore to-Gederis they Mette,
that here scheldes Into the feld weren smette, 616
So that there was Non geyn Char,
but bothe here whyte flesche persched thar ;
so that bothe hadden they wowndis grete,
and ȝit Nethir Othir ne wolde not lete ;
so that the kyng On Piers his spere to-brak,
and Piers Aȝen hym hitte with-Owten lak,
& bare him Owt Of his sadel Into the feeld
Ouer his hors Crowpere undir his Scheld ; 624
and there so sore I-hurt he was,
Onnethis to Meven Owt Of that plas.

Whanne Piers atte therthe the kyng say,
Of his hors he Alyhte with-Owten delay, 628
and there drowh Owt his swerd Anon,
& towardis this kyng he gan to Gon ;
so þat be thike tyme þe kyng Rekeuered was,
and On his feet stood In that plas,
Ful sore I-hurt, and ful of Angwyschs.
thanне to the kyng Piers seide thus,
“ Sire knyht, ȝoure Iostyng lost han ȝe ;
assayeth ȝif Ony bettere ȝe Mown ȝow byse, 636
and ȝif Ony thing that ȝe Mown wynne
with Ony Other Melle vs betwynne.”

Anon he drowh his swerd with good Entente,
And his scheld On honde he hente. 640

whanne the kyng sawh þat he was Redy,
Faste to that Melle he gan hym hy,
and there his prowesse he schewede In his wyse
with Alle his strengthe In the beste Gysc, 644
so that with his swerd & with his scheld
he Entrede forth In to that Feld ;
In the beste Maner that he Myhte,
thanне forth he wente Anon Ryhte.
Not-with-stondyng, sore hurt he was
to foren tyme In that same plas,

- so þat moche more Nede thanne hadde he
Of Restyng thanne Of Ony Melle.

652

thanne be-twixen hem began Melle ful strong
which that Amonges hem durede ful long,
and Ech Other sore hurten As they stood,
that Owt Of bothe here bodyes Ran plente Of blood ;
so ful Of gret prowesse weren they bothe
that Eche Of Other Merveilled forsothe.

so there is a great
combat between
them.

For the kyng supposede ful Certeynly
to han fowndyn non knyht so dowhþy
that with him so longe Myhte Melle ;
wherefore to him self he gan to spelle ;
and Piers In that same Manere

660

Evene Of the kyng thowhte ryht ther ;
For In non Rem he wende han fownde
so worthy A knyht Goyng on grownde.
but At the Ende Of that Mellë

664

the kyng non lengere myht duren sekerle,
For Evere this Piers was so ful Of prowesse
and browhte the kyng In gret distresse,
so that thorwgh Melle and thorwgh torneyc
the kyng non lengere myhte stondyn In feye ;
but there to-fore Piers he fyl Adown,
Ful sore syker I-hurt his body In-Vyrown ;
So sore, that ȝif Ony Man him hadde I-seye
On hym he wolde han had pyte In feye.

668

672 At last the king
can do no more,
and falls down
pitifully hurt.

Anon thanne Piers, that Supposid nothing
that it hadde been Syre Orkaws the kyng,
to him wente a ful gret pas,
and puld Offen his helm In that plas,
and seide ‘ he wolde him slen vpon that Molde
but ȝif that for Scomfyte he wolde hym holde.’
Anon the kyng his Eyen vp Caste,
and vpon Piers lokede Atte laste,
& seide “ thou myhest me slen ful wel,
For In thy power it is Eche del ; ”

676

Piers, not
knowing who
he is,

680

threatens to kill
him if he will not
yield.

684

Oreaws says Piers
can kill him if
he likes,

but Piers again
bids him yield. “Now, be my trowthe, quod Piers tho,
but thou the ȝelde, I schal the slo ; 688
and fulliche discomfyt holden the,
Other Ellis thy bane wyle I be.”
thanne quod the kyng, “Certeynlye,
Mochel lever hadde Ich here to dye 692
thanne to speken that schamful word,
Creaunt me ȝelde be myn Owne Acord ;
For to A kyng it were the grettest schame,
the Moste Repref, and the Moste blame, 696
that Evere Ony Erthly kyngdom held,
So Schamful A word to sein In feld ;
ȝit hadde [I] levele xij Sithe deye
(ȝif so Often that I myhte In feye,) 700
that I, whiche have be so worthy A knyht,
So schamfully schulde sein thorwh ony fyght.”

Whanne Piers vndirstood that he
A kyng was Of so hy degre, 704
and wende he hadde ben A sngle knyht
that with hym there held swich fyght ;
but whanne he Supposid that þe kyng he was,
Anon to him spak he In that plas, 708
and seide, “Sire, for Charite
so telle here what Man ȝe be ;
For me thinketh as be ȝowre talkyng
that ȝe scholden ben A kyng.” 712

Orkaws tells him. “Certes, quod the kyng, sire knyht,
I am A kyng here In thy syht ;
and, kyng Orkaws, it Is Myn Name,
In this lond A Man Of ryht gret fame.” 716

Piers is much
distresst,
and gives up his
sword to him.

And whanne that Piers this vndirstood
that it was Orkaws þat lay so bathed in blood,
Anon Piers ful Of sorwe he was
that him so hadde Greved In þat plas, 720
So that he Nyste what forto do,
but his swerd he ȝald him vnto,

and seide "sire, I Crye the Mercye
Of that I haue don the gret Anoye.
wherfore, goode sire, forȝeveth it me
that I so moche haue trespaced Aȝens the ;
And, lo, my swerd here to the I ȝelde,
And my body and lyf I putte In thi welde,
holich, Sire kyng, Into thy Bandom,
And At thyn Ordenance hol & som."

724

He begs to be
forgiven,
as he did not
know him.

Whanne the kyng herde him so seyn,
and that to hym so Offrede him pleyn,
thanne seide the kyng to him tho,
" What art thou that doost here so,
that Of me hast here victorie,
And therto Mercy here me Crye ;
For it is A ful gret Merveyl to Me,
the Conquerour to þe scomfy ȝolden to be."

732

" Sire, quod Piers Anon Ryht,
I am here to-forn ȝow bothe man and knyht,
and I-born hennes A fer Contre,

Orcaws asks Piers
who he is,
that has con-

Of Ierusalem, that Grete Cyte ;

querd,
and yet asks for

And therto, sire Piers it is My Name,

pardon ?

and Cristene I am, and Of that fame ;

but me befyl An Aventure,

Piers tells him
his name,

Sire kyng, ful Sikerly I ȝow Ensure,

744

so that I Entrede Into ȝowre Castel

how he was
wounded,

Not longes Agon, I wot ful wel ;

and got into the
castle,

and ful Evel I was wonded before,
which that did me ful Mochel sore.

748

but, thanked be God and ȝoure dowhiter so dere,

and was enred
by the leech

Al Myn Rekeur hadde I there,

and the princess.

and thorwgh A Cristene that is ȝowre presoner

whiche that ȝe In preson kepen ther.

For siker I wende to han ben ded

Of my wonde þat I hadde In that sted ;

756

but, Gromesty God and that good Man,

Al hel and fers he Made me than.

How he heard
that a knight was
wanted to fight
at the bridge,

and how he got
armour from the
princess.

Again Piers asks
Orcaws to forgive
him.

Orcaws asks him
to fight Marahans,
which Piers
undertakes.

Marahans is not
to know that
Piers is a
Christian,
or he would not
fight with him.

And whanne that hol that I was,
thanne herde I tellen In that plas

how that $\exists e$ A bane dyde Crye
thorwgh-Owt $\exists oure$ lond ful hastilye,
Atte the Brigge to Iusten with A knyht
that was A Man Of so Mochel Myht.

and Al so sone as that I Myhte

harneys geten Of $\exists oure$ dowhter so bryhte,
I me hyder hiede ful sone;

but I ne wyste how it gan gone,

For siker I ne scholde han Comen here
and I hadde knownen In Ony Manere

that it hadde been $\exists oure$ persone,

I scholde \exists ow han lefft here Alone,

For the grete benefit that I haue

Of $\exists oure$ dowhter, so Crist hire save;

and þerfore, that I haue don be vnknowengen,

Of forȝevenesse I \exists preye \exists ow, sire kynge."

and the kyng him forȝaf with-Owten Faylle

So þat with Marahan he wolde taken bataille.

thanze seide Piers to þ^e kyng Ageyn,

" Forto haven $\exists oure$ love I wile Certeyn

putten my lyf In Aventure

Aȝens kyng Marahan, I \exists ow Ensure."

Thanne the kyng gan him behete

Many Gwerdoins bothe goode & grete,

and what thing that he wolde Crave,

thowgh his kyngdom, that he wolde haue;

but that he wolde For non thing

that kyng Marahan hadde knoweng

that \exists if A Cristene Man he were,

thanze Marahan nolde fylte with him there;

" for thanne myhte he Refusen with-Owten faille

with \exists ow to fyten In bataylle;

For that $\exists e$ ben not Of this lay,

þerfore he may \exists ow refusen In fay."

760

764

768

772

77

780

784

788

792

Anon Piers the kyng Ensured he
That Neuere discoverid schold it be.

796

Thanne putten they here swerdis bothe vpe in fere,
and vndyr that Brygge Rested hem there,
In a gret deseise there bothe two,
Tyl that the day was Al A-go.

800

and whanne It was with-Inne the Nyht,
To hors bak they wenten A-Non Ryht,
and to the Castel gonnен they to go
that they bothen ferst Comen fro,
Al so prevyly as that they Myhte,
that they scholde Comen In non Mannes syhte,
Neþer non Man knownen Of here Comenge,
Sauf Only the steward Of the kynge
that Abod vppon hise lord,
Lyk As It Was be here Owne Acord ;
and Anon there lyhten they Adown,
bothe the kyng and Ek Perown¹ ;
and they Onharmed hem þere Anon.

the kyng Aftyr his dowhter sente thus son ;
and whanne to-forn him that sche was gon,
the kyng his dowhter Axede Anon,
“ damysele, he seide, knowe ȝe this knyght ? ”
sche wolde it haue I-heled with Al hire Myht :
“ Nay, faire dowhter, haue ȝe non drede,
ȝe nede not hym to helen for this dede ;
wherfore, I preye ȝow, dowhter dere,
That ȝif Evere ȝe Maden him Ony good chere,
that An hundred fold bettere ȝe now do,
For he to Me Aqwyteth hym so :
For the beste knyght Of þe world Is he,
And this day in bataille hat Ouercomen Me ;
And More-Ouer to Me hath he mad Surawnce
with Marahans to fyghten Into the Owtraunce.”

thannte that damysele Made gret Ioyeng
whanne he had hire told that tydnyg ;

Piers and Orcaws
rest together
under the bridge
till night, and

800

then go secretly
back to the castle,

804

unknown to any
man but the
808 steward.

812 [¹ Fr. *pierron*;
but *pierres* in l.
795]

Orcaws sends for
his daughter,

816

and asks if she
knows Piers.

820 She is afraid, and
would conceal it,
but Orcaws bids
her not to be
afraid,

but to take a
hundred times
better care of
Piers than before,

824

as he is going to
fight Marahans.

828

and *ȝif* Evere sche dide hym Servise to-fore,
Aftyr sche dyde An hundred part More. 832

The leeches come
an l examine the
wounds of Piers
and king Orcaws,

Thanne leches weren sent Aftyr Anon
Alle here woundes to serchen Echon,
For þere-Offen hadden they gret plente
Of grete and smale, As they mylten se. 836
and whanne the leches gan hem beholde,
and hem serched ful Many folde,
they boden hem Abasched Nothing to be,
For Al hol scholden they ben sykerle; 840
and with-Inne xvij dayes & xvij Nyht
they scholde ben bothe Ioly & lyht,
so þat Er the day Come Of Bataylle,
Al heyl to been with-Owten faille. 844

Orcaws and Piers Thus Cam Sire Piers In knowelechinge
with kyng Orkaws with-Owten lesynge,
and Eche A day I-Served with Riche deynte
As thowh Ryht A kyng he hadde I-be. 848
And whanne the day of Bataille Aproched Ny,
They gonnen hem Arayen ful hastly,
and to horsbak they gonne hem dyhte
with A gret Compenye, I ȝow plyhte, 852
and to Londone they Gonnen to Ryde,
To kepen here day þere At that tyde.

start for London
with a great com-
pany,

& whanne to Londone that they weren Gon,
there fownden kyng Marahans Anon
In the Cowrt to-forn kyng lucye,
his Apel there forto Complye.
whanne kynge Iweye kyng Orkaws say,
he hym Anon Axede with-Owten delay, 860
'ȝif that the bataylle he wolde Entren there,
Othir Anothir for hym, as was þe Manere.'

Lucye asks if
Orcaws will fight
himself,
or by a champion.

Piers takes up
Orcaws's quarrel
against Mara-
haus.

Thanne Sire Piers, that was so dowthy A knyght,
To-forn hem Alle he presede Anon Ryht, 864
and Aȝens kyng Marahans put his Gage—
As A worthy knyht ful Of Corage—

For kyng Orkaws to fyhten there,
and him defende with schel[d] and spere.
Anon kyng Lwcye bothe here Gages took
with Ryht good wille, & not forsook.

868

Thanne they Of kyng Lucyes howshold
Comen to Enqweren be Manyfold
'what he was that scholde Fyhte
Aȝens kyng Marahans þat was so wyhte ;'
but non Man Of the kynges paleys there
Ne wisten not what Man Sire Piers were,
But that they seyden Amonges hem Alle
that he was A knyght Of kyng Orkaws halle.
" Now, Certein, quod Al that Compenye,
vs thinketh this knyht doth gret Folye,
Aȝens kyng Marahans þe bataylle to take,
that In Al this lond he ne hath non Make ;
wherefore we supposen vtterlye
hym hadde ben bettere han left his Compenie."

876

The servants of
Lucye inquire
who Piers is,

Thus telleden they of Perown there
that knewen ful lytel Of his Manere.

884

and whanne that Comen was the day of bataylle,
To-Gideris they sembleden with-Owten faylle,

888

The fight begins
between Piers and
Marahans.

So that there was be-twixen hem two
Many Crwel Strokes with peyne and Wo,
that Merveille it was forto beholde
the prowesse Of the knyhtes so bolde ;
and from it was pryme Of the day
they fowhten tyl it was past noon In fay ;
For with gret prowesse & poyntes so fers
he gan him to defende from Sire Piers.

892

They fight from
prime till past
noon.

for whanze Marahans knew Of Pierse Myht,
he him defendyd with Many strong fyght ;
but Atte laste Ende trewely
his defens ne vailed him not sekerly,
For Sire Piers hym slowhe there in the feeld,
and stille there lay ded vndir hys Scheld ;

896

At last Piers kills
Marahans,

900

cuts off his head, and there Sire Piers smot Of his hed,
 & bar it to kyng lucye In that sted, 904
 And seyde to hym In this Manere,
 “Sire kyng, this dede haue I don here
 to Aqwyten kyng Orkaws In this feeld
 Of tresowne that Marahans him Apelyd.” 908

and acquits Orcaws of treason.
 Lucye thinks .
 Piers the best knight he ever saw,

“Certes, sire,” quod kyng lucye tho,
 “Ful worthily here, Syre, hauen \z e do,
 and Aqwyt \z ow In Alle degré
 As A knyht ful Of Chevalre, 912
 and here to-Fore Alle My Baronye
 \z e han \z ow qwyt Ful dowhlye ;
 And On the beste knyht \z it \z e be
 that Evere Sawh I, Certeynle ; 916
 wherfore, And it were to \z ow non Noysaunce,
 I wolde han som Of \z owre Aqweyntawnce.”

and desires more acquaintance with him,
 but Piers does not wish to stay in the country.

“Sire kyng, Gladliche it May wel be
 that Myn Aqweyntaunce haven scholen \z e ; 920
 but In this Contre I ne sehal not Abyde,
 Sauf As lytel As I May this Tyde.”

Lucye proposes to pay Orcaws a visit.

and whanne kyng Lucye say it wolde not be,
 that he not wolde taryen In that Contre, 924
 thanne kyng Orkaws took he Asyde,
 And preide hym that Ilke tyde
 “that Er viij dayes fulfillyd were,
 At \z oure Castel I schal speken him there, 928
 For Mochel desire I now trewelye
 to knownen som Of his Chevalrye ;
 and Ek Aqweynted with him to be,
 I sey \z ow, kyng Orkaws, ful sekerle.” 932
 thanne kyng Orkaws Answeryd As \j^e hende,
 “Sire, I hope there schole \z e hym fynde.”

Orcaws and Piers go home,

Thus from Londone they departyd Anon,
 And to his Owne Castel Gan he to gon, 936
 So that kyng Orkaws ful Ioyful was,
 and Ek Alle his Meyne In that plas,

Of his Speed and Of his Iorne
that was I-don At Londone Cyte.

940

And whanne to his Castel that he Cam,
Aȝens hem tho wente Many A Man,
& Of Sire Piers Maden ful gret Ioye there
that he hadde born hym In swich Manere,
For they knewen wel In Certayn
That a worthy knyght he hadde I-slayn.

and when they
reach the castle,

there is great
rejoicing for the
victory.

Whanne the thrydde day Was Agon,
thanне seide kyng Orkaws to Piers Anon,
“ Sire Piers, ȝe han me don Good Servise,
And I Myhte it ȝow qwyten In Ony Gyse ;
but Axeth Of Me what ȝe welen Crave,
and be my CreAwnce ȝe scholen it haue :
And ȝif it be In My powere,
what that Evere ȝe Axen here.”

948 Orcaws asks Piers
to choose his
reward for his
services.

“ Sire, quod Piers Ageyn hym to,
Myn Askynge ȝe mown ful Esely do :
For non Good Of ȝowre ne wil I haue,
Nether Of non Richesse ne wil I Crave ;
but On thing that ȝe wolde don for me
whiche schal profyten ȝow In Eche degré.”
thanне kyng Orkaws Answerid hym Ageyn
that he it wolde don In Certeyn.

952

“ Now, Sire, non thing Ellis I Axe Of the,
but Cristene Man that thou wilt be,
and forsaken now thy fals lay
that thou hast worschedip Many A day ; ”
and be-gan him forto schewe
Of Cristes passiown with-Inne A throwe,
and the holy vangelye gan him vndo,
And Of Other poynþes Many Mo ;
so þat with-Inne two dayes Aftyr Sewynghe
he browhte hem Alle to Cristenynghe,
and Reneyeden the Sarasynes lay
that they hadden kept ful Many A day.

956

Piers will not
have goods or
money.

960

964

He asks Orcaws
to forsake his
false faith,

968

and so preaches
to him, that
in two days he is
converted.

972

A hermit is sent
for,

and there sente he Aftyr An Ermyt Anon,
and lete hem Cristenen there Everichon.

976

who baptizes
the king as Lamet
and his daughter
as Camylle.

thanne the kyng that Orkaws I-Clepid was,
his Name was torned In that plas,
and 'Lamet' In baptesme Clepid was he,
And his dowhther 'Camylle' Certeynle.

980

A city is built in
honour of the
king, and call'd
Orkanye.

thanne, for the love Of the kyng,
they Of the Contre Maden gret Beldyng,
And A Cyte they gon to Make,
And 'Orkanye' It Clepyd for his sake.

984

Whanne that Cristened Alle they were
For the Moste part In that Rem there,
Thanne kyng Lamet seyde In his wyse
To Sire Piers, that knyght Of pryse,
"Now, Sire Piers, Myn Owne Frende
that to Me han ben so good & hende,
Now that I have Fulfill'd to the
Alle that Evere thow hast Axed Of Me,

992

King Lamet asks
Piers to grant him
a request.

therfore, Sire, herteliche I ȝow preye
that myn Request ȝe welen not denye."

thanne seide sire Piers ful Sekirly,

Piers promises
to do so.

'that his Reqwest he ne schold deny
ȝif that It were In his powere
Ony thing that he myhte don there.'

996

"I ȝow beseche thanne, quod the kyng,
that ȝe wolden fulfillen now myn Axyng :

1000

Lamet asks him
to marry Camylle,

My dowhther Camylle that ȝe wolden take
To ȝowre wyf, Sire, for my sake ;

and then he shall
be heir to the
kingdom.

For sche is I-comen Of kyng & qwene,
and þerto A good womman with-Owten wene ;

1004

And I schal ȝow Sesen In Al Myn lond,
and Maken hem Buxom to ȝowre hond ;

& ȝyf thus, Sire Piers, it Mylte be,
there nas neuere thing so Ioyful to Me
as ȝow tweyne to ben knyt In Maryage,
So worthy persones Of so hy parage."

1008

than he him Answerid Sire piers ful stille,
 " Sire, sethen þe han fulfyld My wille,
 þowre Askynge gladliche, Sire, wile I do,
 I Sey ȝow Sykerle with-Owten Mo."

1012 Piers is very
willing.

Thanne the kyng thanked hym Often Sithe,
 and Of that tydynge was Ioyful and blythe ;
 and thus sone he sente aftyr this Mayde
 & tolde hire how this Gentyl knyht hadde saide,
 So that Ensured thanne bothe they were,
 And for the Mariages they Ordeyned there.

1016

They send for the
maiden,

And happede that Aȝens the day Of weddyng
 Thedyr was Comen Sire Lweye the kynge,
 and Merveillede that Alle I-Cristened weren there
In so schort tyme sethen to-gederis they were ;
 ȝit Neuertheles he desirede so Sore
 To knownen Sire Piers And Of his lore,
 and forto haven his Aqweyntawnce
 he ne wolde not leven for Al this Chawnce.

1020

and she and Piers
are betrothed.

On their wedding
day
king Lucy
arrives, and is
much surprisid
to find them all
Christians.

1024

So that In the Cyte of Orkanye
 was this Maryage ful Ryalye ;
 and there kyng Lweye Abod viij dayes
 Fulliche, As this Storye here Sayes,
 To beren Sire Piers þere Compenye
 that was so worthy In Chevalrye ;
 For the kyng him preisede so wel
 Of Bewte & bounte Euerydel,
 so that neuer wheche he Say
 So Mochel him pleside be hys lay.

1028

The marriage
takes place.
King Lucy
remains there
for eight days.

And Er the viij dayes I-past they were,
 Sire Piers kyng Lweye so preached there,
 And Al his Compenye Ek therto
 that thike tyme with hym comen tho,
 & hem gan schewen Cristes lawe,
 where-Offen kyng lweye was ful fawe ;
 So that Cristened thanne wolde he be
 be swych A Covenauant As I schal tellen the,

1032

1036

Piers preaches to
him,
and converts him
and all his com-
pany.

1040

King Lucy
makes a covenant

with Piers, to be
his brother in
arms and
chivalry.

with this, that Piers In Compenye
with kyng Lwcye wil holden Chevalrye ; 1048
And herto Swrawnce to þe kyng he Made,
where-Offen that Meyne weren ful glade ;
and þat he wolde hym loven Aboven Alle Othir,
As love scholde ben be-twene brothir & brothir. 1052

So King Lucye
is christend,

Thus kyng Lwcye there Cristened was
And his Meyne Also In that plas ;
Thorwh the teching Of Sire Perown,
thus weren they Crestened Alle In-virown, 1056

as both Sir Robert
de Borron says, .

As witnesseth Sire Robert Borron here
that from latyn to Frensch translated this Matere.
and Ek the Olde Storye Recordeth Also
That In this Manere this was I-do ; 1060

and also the old
story records.

Nevertheless the
story of Brut says
nothing of Sir
Piers,
so it is clear that
he who drew this
story out in
Romance knew
little about the
St Graal, or the
story of Sank
Ryal.

And ȝit Neuertheles Brwtes Storye
Of Sire Piers ne Maketh non Memorye ;
For it Is ful Syker, with-Owten dowte,
that he which In Romawnce this drow Owte, 1064
he knew ful lytel Of Seynt Graal,
Owther Of the Storye Of Sank Ryal ;
And therefore noman Merveille hym here
thowgh of Sire Piers he speketh not there ;
but they ne Connen not hem Excuse,
Neuere owt Of this storye him to Refuse.

Piers lives a long
and worthy life,

Ryht longe lyvede Sire Piers there
In worthinesse and strengthe, In diuers Manere ; 1072
and vpon his wyf there be-gat he

and has a noble
heir calld Her-
lawnt.

A worthy Eyr In Alle Maner degré ;
And Herlawnt was that Childe Name,
A vayllawnt knyht, And Of gret Fame. 1076

Piers dies,

For whanne to harmes that he Cam,
he wax A worthy Chevalrows Man ;
And whanne that Sire Piers ded was,
he Comaunded his Meyne In that plas

and is burid at
Orkanye in St
Philip's church.

In Orkanye hym forto Entere,
In A Chirche Of Seynt Phelip there ; 1080

that be his lyve he dyde Don Make
 In Worschepe Of God And Seint Phelyppes sake ; 1084
 and thus Entered there he was
 with Mochel worschepe In that plas,

and Aftyr his deth his sone harlan
 the Regne Aftyr hym ReIoysched than,
 and Anon kyng was Crowned there ;
 & þerto A good Man in Many Manere,
 and wedded þe kynges dowhter Of Irland,
 & On hire begat, As I vndirstond,
 An Eyr that A kyng I-Crowned was,
 A worthy knyht In Every plas,
 hos Name was Callid Melyan,
 that was A Chevalrows & A worthy Man.

and Of Melyan descended Anothir kyng,
 A worthy Man In Alle thing
 hos Name þat was Agristes,
 A worthy Man In Every ples,
 and þerto bothe wys and Redy ;
 and to his wyf A fayre lady,
 A womman Gentyl & Of hy parage,
 and þerto I-Comen Of gret lynage ;
 so that On hire begat an Eyr of fame,
 kyng hedor Aftir was his name.

and this hedor was On Of þe beste knyghtes
 that Evere In Orkanye was In fyghtes,
 & wedded þe kynges dowhter Of Northgales,
 As In this Manere vs scheweth these tales ;
 And An Eyr On hire Engendred he
 that Aftyr kyng was Of Orkane ;
 And kyng loot thanne was his Name,
 A worthy Man & Of gret Fame ;
 & On Of kyng Arthures kyn weddede he,—
 which was A man Of gret powste—
 and sche was lady faire and gent.
 & on hire he Engendrede verament

Herlawnt succeeds
him,
1088

marries the
daughter of the
king of Ireland,
1092

and has a son
callid Melyan, a
worthy knight,
1096

from whom
descends Agrestes,

1100
 who is both wise
and ready,
and marries a
fair wife.

1104

His son's name is
Hedor,
1108

who marries the
daughter of the
king of North
Wales,
and begets a son,

1112

King Loot,

1116
 who marries a
relation of King
Arthur's,

and has four sons : Foure sones ful trewelye,
As Recordith this Storye,— 1120
Gawain, who is a good knight, but too lecherous ; Of wheche the ferste Gawneys hyhte,
that was A worthy Man In fyhte,
but that luxoryows he was,
A gret vys In Every plas. 1124
The secund ne was not so worthy A knyht,
And Granayns be his Name he hyht,
and þerto A proud Man was he,
but not to Comende for Chevalre. 1128
Gwerrehes, the thrydde brothir hyhte Gwerrehes,
a worthy man, A worthy Man In Every pres,
who is at last slain by Bors : and longe Endurede In travaille ;
but Atte laste with-Owten faille 1132
Ful velenosly he was Slayn
be Boort Oþer lawncelot In Certeyn.
The fowrthe brothir, was his Name
Gahenet, A man Of Fame. 1136
and Gahenet, this Gahenet was a worthy knyht,
the wisest of the four brothers. bothe trewe and stedfast In Every fyht ;
and this of the fowre brétheren wisest was,
this forseid Gahenet In every plas. 1140
but ȝyt Cam he neuere to Gaweyn,
As this storye seyth Certein.
There was also one Mordret, supposed to be Loot's son, but thanne was there On Mordret,
but really born of Arthur and his sister, that men Supposen hadde ben be-get 1144
whom he mistook for the maiden of Ireland. Be-twene kyng Loot and his wif ;
kyng Arthewr On his Soster Engendrid hym,¹
As Manye bokys it telleth In Rym ; 1148
For he wende the Maiden Of Yrland it hadde be,
whanne that to his Soster wente he.

¹ As the holders of Arthur's perfectness choose to ignore this traditional sin of their hero's, while they are willing enough to accept as true, Guinevere's traditional offence, I have added Lonelich's version of Le Borron's account of the matter in an Appendix; though, of course, 'Sire Robert' may not be the author of *Merlin*.

and whanne that he knew Apertly
 that with his Soster he hadde synned fleschly,
 Thanne Repented they hem Wondir Sore
 Of that dede they hadden don thore.
 but this was Er he weddede Gonnore,
 That A worthy lady was, and Of good lore.

1152 Both Arthur and
 his sister repented
 [leaf 82]
 bitterly of their
 incest.

This was before
 Arthur wedded
 Gonnore.

Now here Mown \j e sen In Certeyn,
 the Generacioun bothe hol and pleyn ;
 And how that Gaweyn Of p^c lyne Cam
 Of Iosephes¹ Of Armathie, that Good Man ;
 and this Supposeth not the peple here ;
 but It is thus In Alle Manere.

1160 So you see how
 Gawain was
 descended from
 Joseph of
 Arimathea.

And now leveth here this Storye
 & of Al this lyne ful Sekerlye,
 and Only torneth to Iosephes Agayn
 As here Aftyr \j e scholen heren ful pleyn.

1164

Now the story
 returns to
 Josephes.

CHAPTER LIII.

OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER GALAS.

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 310), and then goes to Galafort, which he left fifteen years before (p. 311). He finds his mother burid, and his brother Galas a knight, such as Gaenor never saw before (p. 311-12). The men of Hotelise (afterwards Galez) send and ask Josephes to choose them a king (p. 312). By the advice of Gaenor, Nasciens, and twelve wise men (p. 312), Josephes confers the Crown on Galas (p. 313); and with a great company they all proceed to Hotelise, and its chief city Palagre, where Galas is crownd (p. 314). He is so much liked, that after his death the name of his country was changd to Galez, 'whiche Name Neuere chongen schal In this world whiche is Fynal' (p. 315). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's fight against Mordret (p. 315). Now,

¹ Fr. *ioseph*, English MS. *Ioseps*, with a curl over the *p*. It must mean Josephes, as in the next chapter, l. 68, the same *Iosep's* occurs, with ' *& his fadyr*' after it.

I'll tell you an adventure of Galaaaz's: One evening after hunting he comes on a quaint sight, a great Fire in a dry Ditch (p. 316). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 316-17), which cannot end till Galahad, unstaind by lust, comes to quench them (p. 317). So Galaaaz promises to found an Abbey, and to be burid there for Symew's ease (p. 317). The Abbey is built and endowd (p. 318), and Galaaaz entombd there when he dies, till Lancelot of the Lake removes his corpse (p. 318-19).

Now forth this Storye gynneth to procede,
and to Othere Materis it wyle vs lede.

After Josephes
leaves Piers and
Pharans,

[¹ which Piers]

he and his com-
pany wander a
long time through
the forests and
among the wild
beasts.

For the country
was but thinly
peopled.

Josephes preaches
everywhere

where the most
people are to be
found.

He goes into
strange countries,
Scotland, Wales,
and Ireland,

whanne that Iosephes departyd thenne

From Piers & Pharans, thike two goode Menne, 4

whiche¹ pharans hadde In Governaunce,

thorwh happeng Of A lytel Mischaunce :

and whanne that Iosephes from hem was gon

And Ek his Compenye Everychon, 8

Ful Manye Iornes they wenten In fere,

and but wilde forest ne fownden they there,

& Ek wylde bestes In that plas,

where-Offen the lond repleynsched was ; 12

and ful Mochel harm they gonnен do

To þe peple that wente bothe to & fro ;

For that tyme Bretaygne Repleynsched not was

Toward scotland but In lytel plas : 16

and where that Evere Iosephes wente,

he prechid Goddis Name veramente ;

and Euere where the Moste peple was,

Sorrest he prechede In that plas, 20

And wrowlte Only be goddis Myht,

and be the holy gost that was so bryht.

So that he Cam Neuere In non Contre,

but ȝif his wille Of the peple hadde he. 24

And thus wente Iosephes Al Abowte

Into straunge Contres, with-Owten dowte,

Into Scotland, wales, & Into yrland,

and Into manye Oþer partyes, I vndirstand. 28

& whanne thus he hadde travailed In this Manere,
 and departed his kynnes Men bothe here & there,
 Forto Anhawncen there goddis Name
 In Every Contre where that they Came,
 that so Atte laste him took A talent
 To Galafort to Gon thanne verament ;
 and whanne the Castel he Aprochid so Ny,
 And saugh It wel Amendyd Sothfastly,
 More dowble Ouer that It was
 Sethen he departed from that plas ;
 but Merveille þer-Offen was but lytel there,
 For he hadde ben thens Fyftene ȝere ;
 and Abowtes that Castel weren there dyht
 Manye Abbeyes In worschepe Of God Almyht,
 that Manye goode men hadden don Mad
 Sethen Iosephes departed from that sted.

And whanne he was come to galafort,
 And Ek his Meyne thider gonne Resort,
 be that tyme his Modyr I-beryed was
 In An Abbey besides that plas,
 that by the Castel was there,
 worthily I-beryed and In fayr Manere ;
 but Galas that his brothir was,
 whiche Iosephes lefte In that plas
 but of ȝong Age At his departyng,
 was A knyht Aforne his Aȝen Comeng,
 the worthiest holden In Chyvalre
 that was knownen In Ony Contre ;
 And Ordre Of knyht took this Galas
 Of Nasciens that Stille Abod In that plas,
 where-Offen Iosephes Merveilled sore
 whanne his brothir A knyht that he say thore.

and whanne they of Galafort Iosephes sye,
 Ful gret Ioye they Maden, and Melodye,
 Of Iosephes and Ek of his fadyr Iosepe ;
 Aȝens hem þere Ronnen A ful gret hepe,

and leaves his
kinsmen here and
there to preach
God's Name.

32

At last he goes
back to Galafort,

36

and finds it twice
as big as when
he left it,

40 fifteen years
before.

Also many abbeys
are built round it.

44

He finds his
mother dead and
48 burid there,

but his youngest
brother Galas,
52 whom he left
quite young,

has become a
brave knight,

56

and has been
knighted by
Nasciens.

60

The people of
Galafort rejoice to
see Josephes and
his father.

64

and to hem ful grete Festes made,
and to here Compenye, to Maken hem Glade ;
For swich Ioye as Made dewk Gaenor
whanne Iosephes and his fadyr he sawh thor, 68
Neuere so gret Ioye half he Made
as that tyme he dyde, he was so glade ;
For In herte to forn tyme ful sory he was
that Iosephes so longe was from þat plas. 72

A while whanne that Iosep[he]s was rested there,
Of the Maners of his brothir he gan Enqwere ;
and dewk Gaenor him Answerede Anon,
& seide, “ swich A man As Galas was On, 76
Of body, Of prowesse, and of dede,
knew I neuere In non kyngrede.”
and whanne Iosephes of galas herde this,
thanne was his herte ful Of blis, 80
and to hym thanne Galas was ful dere,
and herteliche hym lovede In Alle Manere.

The ferste Mownthe þat Iosephes Cam to Galafort,
Thedyr Messengeris to him gonenen Resort, 84
and thedyr they browhten hym newe tydynge,
that sekerly ded was here kynge
Of the Rem of hotelise, that was tho Cald,
and After cleped Galeȝ, as now it is hald. 88
and bencheson that here kyng ded was,
to Iosephes they senten Into that plas,
and hym preyden ‘for his honowr
to Geten hem A lord and a Governor,
wheche that worthy here Crowne were forto bere
In defens Of here lond Every where ;
for ȝif ourȝ Rem with-Owten kyng be Ony while,
It Mylte sone thanne fallen Into Exylle.’ 92

whanne Iosephes herde Of Al this Fare,
Anon dewk Gaenor to hym Clepid he thare,
and also dede he sire Nascien,
To taken Cownseyl of these two Men ; 100

Duke Gaenor
welcomes them
heartily.

Josephes asks
about his brother
Galas,

and Gaenor says
he is the best
knight he knows.

Messengers come
to Josephes from
the kingdom of
Hotelise to say
that their king is
dead,

and to ask
Josephes to
choose them
another.

Josephes consults
with Gaenor and
Nasciens what is
to be done,

“ For ȝif the Rem of hotelice with-owten kyng were,
It Were to the peple a ful gret dere,
and lyhtly Myht Tornen In to Exyl,
whiche were to the peple ful gret peryl.

104

wherfore In goddis Name I ȝow preye,
that trewe Conseil Of Ryht ȝe welen Me seye,
what Maner of Man that best worthy be
that Rem to governe In Alle degré,
and that the sothe ȝe welen me say,
In charge of ȝoure sowles at domesday.”

“ Sire, quod dewk Gaenor and Nasciens thenne,
the sothe to Morwe we scholen ȝow kenne.”

108 and who will be
the most worth
to govern this
kingdom?112 They take a night
to think about it.

vppon the Morwen whanne it was day,
thus bothe to Iosephes gonnen they say,

“ Sire, Of that ȝe gonnen vs to Refreyne,
vppon Oure sowles þe sothe we scholen ȝow seyne,

that In this Lond Man so worthy Is Non

Of worthynesse In chevalrye Of flesch ne bon.

Ne non so worthy A Rem In governaunce to have,

As Is Galas ȝowre brothir, so god vs save.

116 Then they say
there is none so
worthy in the
land as Josephes's
brother Galas.

120

and therfore now doth ȝoure likynge,

For we holden hym best worthy to be A kynge.”

“ wel, quod Iosephes, ȝit schal I Enqwre
of Other Men that ben not so Nere.”

124 Josephes says he
must have a
further opinion,

thananne sente Iosephes forth ryht Anon,

Aftyr twelve the wysest Of Al that won.

Anon to forn hym they Comen thus sone,

and to hem there spak he Al Alone ;

lyk As¹ he hadde Seyd to dewk Gaanore,

128 [T. MS. Al] and puts the
matter before
them.

to these xij worthy men he seyde Ryht thore ;

and Anon On styrte forth be-forn,

and seide they scholden hym Answeren þe Morn.

vppon the Morwen they Comen Alle twelve, 133

and Aftyr Gaenor they seyde the Selve,

and seiden that Non So worthy Nas

to ben A kyng, As was his brothir Galas.

After thinking it
over for a night,
they also fix upon
Galas.

136

Josephes sends
for his brother
and tells him
about it,
and how he is
advisd to make
him king of
Hotelise.

thananne Iosephes, his brothir Gan he to Calle,
and thus to hym seide Aforne hem Alle,
“Brothir Galas, come hydryr to Me !

kyng Of the Rem of hotelyce schal I Maken the 140
be Cownseyl of these goode Men Certeyn,
For the grete goodnesse that Of 3ow they seyn ;
For sekerly it Nys not don by Me

Althowh that 3e my brothyrs be ; 144

but sethen that 3e ben Of swich prowesse,

I am Ryht Ioyful In Sykernes

that 3e ben worthy to haven swich honour,
Of the Rem Of hotelyce to beren the flour.” 148

thananne knelede Galas down Anon,

And of Iosephes this 3ifte Resceyvede thus son.

Thanne Aftyrr Anon the thrydde day

Galas kneels
down and receives
the gift from
Josephes.

Then Josephes
and Galas, with
Nasciens, Gaenor,

and a great
company,
go to Hotelise,
and are well
receivid by all
the people.

Iosephes from Galafort took the way, 152

So dede Ek Sire Nasciens & dewk Gaanore,

And this 3onge knyht Galas with hem Rod thore,
and with hem Also gret Chevalrye

To hotelyce Ryden In Compenye ; 156

and Anon ful worthyly Resceyved they were

Of Alle the baronage that was there,

and ful gret Ioye Of hem they Made,

And ek Al the lond of hem weren glade. 160

So that it happede On whyt-sonday

that for this Galas was Mad gret Aray

Atte Moste worthiest & worschepful Cyte

Of Al hotelyce, As I telle the, 164

which that Palagre was Cleped thanne ;

The dir Resorted ful Many A Manne

For to sen the kynges Coronacyon,

The dir they wenten with good devucion ; 168

so that there A kyng I-sacred was Galaa3,

Of his Owne brothir Iosephes in that plas.

Thus helden they there A worthy feste,

and weren ful welcome bothe Mest and leste ; 172

Galas is crownd
by Josephes in
the city of .
Palagre.

- so that Galaaaz stille kyng dwelde there,
and hyghly beloved was Every where
Of dewks, Erles, & of Barown,
and Also of Alle his Regyown ;

He is highly
beloved by all his
nobles and people,

176

so that for his good beryng and his fame
the lond Euer Aftyr hym bar the Name ;
For Aftyr the tyme that Galaaaz was ded,
It is Evere clepyd Galez In that sted,
whiche Name Neuere Chongen sehal
In this world whiche is Fynal.

and after his
death his land is
call'd Gales for his
sake.

180

Thanne this Galaaaz wedded A wyf,
A kynges dowhter with-Owten stryf,
and On hyre he be-gat, the sothe to say,
A sone that was kyng Aftyr his day ;
and of that sone be Ryht Engendrwre
desendid kyng Vryens, I the Ensure,
that was ful of worthynesse

He marries a wife

184

In kyng Arthures tyme, and of prowesse ;
and a felawe was Of the Rownde-table,
As I ȝow here telle with-Owten fable,
and slayn was with kyng Arthowr In bataylle
vpon the pleyn Of Salysbery with-Owten faille,
where As kyng Mordret and kyng Arthowr
To-gederes hadden A ful gret Schowr ;
And there Ryht kyng Mordret was slain,
And kyng Arthour I-wownded ful sore Certayn.

from whom
descends Uriens,

who is a knight of
the Round Table,

192

vpon A day as Aftyr it befylle,
I schal ȝow Of kyng Galaaaz telle,
that hadde I-Ryde Alle A day
In A wylde forest, the sothe to say,
tyl that It was Aȝens the Nght, [sylt ;
that Nethir of his Meyne ne Of howndis hadde he non
and so dyrk it be-Cam Anon
that he ne wyste whedir to gon,
Ne Cowle not knownen his Owne weye,
Certeinly As I ȝow Seye.

and dies on
Salisbury plain,

where King
Arthur and
Modret have
their great battle.

200 One day Galas is
riding in a wild
forest all alone,

and loses sight of
his followers and
dogs.

He misses his
way in the dark,

208

and at last sees a
quaint sight,
a great fire
burning in a dry
ditch.

so that Into A wast lawnde he happede there,
but non Manere Of weye sawhe he nowhere,
and thus travers he Rod tyl Myd Nyht

tyl atte laste he say A qweynete sylt, 212
In a drye diche A ful gret Fyr :
thanne thedirward to drawen was his desyr.
and whanne he was Comen to that plas,
there hovede he, and Abod A ful gret spas, 216
and Merveillede what this fyr myhte be,
that so lyt brende In Alle degré.

He hears a voice
coming from it,

which says that
his cousin is there
and cannot get
out.

And whiles that Galaaz so hovede there,
he herde A voys As it Come from fere, 220
whiche that Seyde there to Galaaz,
“lo, here thy Nygh Cosyn In this plas,
that here In this torment do dwelle,
and hens ne May not, I the telle.” 224

[leaf 88]
Galas is astonisht,
and asks the man
who he is,

and why he is so
tormented ?

whanze Galaaz herde hym Cosyn so Calle,
he Merveillede how that myhte befallie,
and hym Abaschet wondyr Sore
Of the voys that he herde thore, 228

And seyde to hym, “that thou telle Me,
wherby I May knownen In Ony degré
what Maner Of thing that thou Art,
And why to the delyvered Is this part 232
Of so gret Angwysch and torment,
As here with myn Eyen I se present ;
whiche thing I desire ful sore to knowe,
Of Alle this tormentis vpon a Rowe.”

The voice an-
swers, “I am Sy-
men, who expiate
in this fire the
misdeed I did to
Piers.”

“I Am Symew, thyn Owne Cosyne,
that here now dwelleth In this pyne
Forte qwenchen My Mysdede
that I dede to Perown of Falshede, 240
the wheche Myn Owne Cosyn was
As thou hast to forn herd In Oþer plas,
and therfore non More I schal the Seye ;
but, for his love þat On Cros Gan deye, 244

So that In Aleggeng Of my peyne,
do for me On thing that I schal seyne,
and fownde here som place of Religown,
that with good herte and good devocoyown
they Mown to Iesw for Me preyen,
here My peynes forto Aleggen."

thannte Answeryd Galaaz, "Sykerle,
Symew, I have wel herd speken Of the ;

but telle me now Symew my Axyng,
Schal this turment ben Euere duryng ?"

"I schal the telle," quod Symew tho,
"3if that this thing that thou wilt do."

"I the graunte, quod Galaaz thanne,
Ryht As I Am A trewe Manne.

and 3it for the I schal don More ;
with Manye fayre Goodes I schal it store,

and þerto here don Maken A Riche Abbeye,
Trustylich, Symew, As I the Seye ;

3it More-Over I schal preyen be my levynge,
that I, Aftyr this worldes departynge,

In that same Abbeye I-beryed to be,
For Mochel it ben Amendid be Me ;

and that I hope schal don the Ese,
Aleggeng thy peyne, And Ek god to plesen."

Anon thanne Symew be-gan to Crye,
And thanked Galaaz with voys ful hye.

Thanne Seyde Symew þere to Galaaz
whiche that hovede þere In that plas,
"vndirstoudeth, Sire Galaaz, Ryht wel,
that this torment schal passen Every del
Al so sone As that A worthy knyht

that Aftyr the schal hoten ful Ryht
Cometh to vysiten this Ilke place ;
God with hym schal senden his grace,
and In this diche stawnchen this feir,
that thou here Sixt brennen so Cleer ;

"Now do one
thing to relieve
me,
and found some
place of religion
for me that they
may pray for me."

248

252

Galas asks if he is
to suffer for ever.

256

260

and promises to
found an abbey,

264

and be burid in
it,

in hopes to relieve
Symen and please
God.

Symen thanks
him,

272

and says that the
torment shall be
over when a
certain knight
shall come,

276

who shall
extinguish the
fire,

280

because he shall
be pure. and þat be Encheson Of On thing is this,
that neuere with luxvre he was brend Iwys ;
and Into this lond Of his Entrynge,
Alle the poyntes of scint graal scholen hanen Endynge." 281

**He shall end the
adventures of the
St Graal.**
**Then Symen says
no more.** Thanne lefte Symew his talkyng, 285
And no More Spak to Galaaz the kynge ;
And Alwey kyng Galaaz Gan hym Refreyne,
but neuere Aftyr word to hym wold he seyne. 288
And whanne þe kyng Sawh that he Nolde
to hym no More speken vpon that Molde,
In to his weye he tornede Ageyn
(As that tyme hym happede In Certeyn,) 292
where as he departyd the day to fore,
there As Al his Meyne hadden hym lore ;
and there with his Meyne Mette he Anon,
that for hym hadden Mad ful gret Mon, 296
lest that som Misaventure
to hym hadde Comen, I the Ensure ;
but whanne they syen hym wel At his Ese,
thanне In here hertis it dede hem plese. 300

Galas goes away,
**and meets all his
company,
who have been
lamenting him,**
**and are rejoict
to see him again.** vppon the Morwen, whanne it was day,
the kyng Abowtes sente be Every way
bothe Aftyr Masowns And Carpenteres,
An hows Of Religiown to Fownden there 304
where As Symew to hym spak :
thus dede kyng Galaaaz with-Owten lak,
and fownded An hows Of the Trenite,
And there-Inne Syxty Monkes serteinle, 308
and therto fownded hem with good Inowhe,
Of londes and Rentes, Oxen And plowhe,
So that they hadden Suffysawnt levynge
for Alle Cristen Sowles to preyen & syngē.

**Galas sends for
workmen and**
**builds an abbey of
the Trinity,
wherein sixty
monks are to live.** And Al so sone As kyng Galaaaz was ded,
he let hym beryen In that same sted ;
And with hym Al his Armure,
And Also his helm, & his swerd, I the Ensure ; 316

**When he dies, he
is burid in that
abbey with all his
armour,**

& þere In A Riche grave hym pytte,
For that non Man scholden Remeven Itte
to Fore tymes that lawncelot the lake
thedyr come, þat body vp to take,
that with gret peyne it scholde Remeve.

lo here of Galaaz the storye doth leve,
and telleth now of Iosephe¹,
how that he departyd from that hepe,
From Iosephes, and from his brothir Galaaz,
And tornede Aȝen In to Anothir plas.

320 that no man may
move his body
till Lancelot of
the Lake comes,
who takes it up
with great
difficulty.

The story returns
to Joseph.

[¹ MS. Iosep's.]

324

CHAPTER LIV.

HOW JOSEPH DIED, AND JOSEPHES 'PASTE TO GOD IN A BLESID TYME.'

Joseph dies, and is burid in an Abbey of the Cross of England (p. 320); and Josephes, sick and 'desesy,' goes to King Mordreins (p. 320), and says he is full of joy, because God has told him he shall die next morning (p. 320-1). Mordreins then asks for some token of remembrance of him (p. 321), and Josephes tells him to send for the Shield which he gave him for his battle with Tholomer (see vol. i. p. 109-110). When it comes, Josephes's nose bleeds (p. 321), and with the blood he makes a Cross on the Shield (p. 322), gives it to Mordreins, and says no one shall hang it on his neck without repenting the deed, till Galahad takes it (p. 322). Mordreins thanks God for giving him sight to see the shield (p. 323), and asks Josephes where he shall put it (p. 323). 'On Nasciens's tomb, for there shall Galahad come' (p. 323). On the morrow Josephes 'paste to God in a blesid tyme' (l. 138). His father's body is carrid into a land where there is a famine, and at once the famine ceases (p. 323). The body is burid in the Abbey of Glays, which is thenceforth called Glayst-yngbery (p. 324).

Thanne procedydh forth this storye,
and telleth how þat to Galafort Iosephes gan hye,
to speken with kyng Mordreyns verament
that often tymes hadde for hym sent,
whom ful gret desir he hadde to se,
As I ȝow seye ful Certeynle.

Josephes returns
to Galafort to
speak with
Mordreins,

4

who desird to
see him.

In the mean time, his father dies,	In this Mene whille deyde Iosephe his fadyr dere, and was Entered In a fair Manere	8
to Josephes's great distress, and is burid in an Abbey of the Cross.	In Engelond, As seith this storye, In an Abbey Of the Croys, As it Maketh Memorye. wherfore Iosephes sore discomfited was,	12
Josephes himself is very ill, as he goes to visit King Mordreins in the Abbey which he founded.	For his fadyr was beryed In that plas, For ful gret love was hem be-twene, As Evere be-twene fadyr & sone Men Myhte sene.	16
Mordreins says he has long desird to see Josephes,	And Iosephes Ryht ful feble was tho, that vnnethis for Syknesse Myhte he go, what for fastyng and for travaylle Onnethis Myhte he gon Sawn faille ; And so Al deseysy & ful Syk he wente To Sen kyng Mordreyns veramente, In the same Abbey wheche he let Make, and let It fownden for his Owne sake.	20
and to know how it is with him.	whanne he was Comen In to that plas, Evene there As kyng Mordreins was, and hym hadde Salwed In fayr Manere, thanne seide kyng Mordreyns to hym there, “ Sire, Ryht welcome forsothe þe be ! longe haue I desired ȝow to speken & se, and with me here, sere, for to dwelle, For Manye thinges I moste ȝow telle ; For trewly ful longe thinketh Me that þe han been Owt Of this Contre ; and therfore wolde I weten ful fayn how that It stont with ȝow Certayn.”	28
Josephes says he had never more reason to be glad in his life,	“ Syre, I am Al heyld and sownd, blessed be god, vpon this ground, For More Ioye Neuere I ne hadde thanne I now haue, I May be gladde.” “ now where-Offen, good Sire, quod Mordreins þe kyng, May I not knownen Of that thyng ? ” “ ȝis sire,” quod Iosephes, “ certeynly, I it schal ȝow tellen ful trewly :	32
		36
		40

Sire, I schal *ȝow* sein At this tyme,
hens schal I passen to-Morwen At pryme
Owt Of this world Into Another place :
thus hath sent me to seyne the kyng Of Grace."

for he knows he
is to die the
next day,
at prime.

44 Mordreins is
much grieved,

48

And whanne kyng Mordreyns herde this,

Anon he wepte for deol Iwys,

& seide to Iosephes In this Manere,

"A ! goode Iosephes, My Frend so dere,

Now I am here A-lone In this Contre,

and for-saken Alle myn Owne londis & fe

52

For the grete love that I In *ȝow* fond,

this, Iosephes, I preie *ȝow* vndirstond ;

Now sethen that it Is So Nygh *ȝoure* tyme

that *ȝe* scholen hens passen to-Morwen At pryme,

with herte I *ȝow* preye ful Specyale

that Som Maner Of Tokene *ȝe* welen leven Me,

that I Of *ȝow* Myhte hauen som Manere Remembraunce,

what so Euere me be-happed In Ony Chaunce."

60 and asks Josephes
to leave some
token with him,

"this schal I don, Sire," quod Iosephes tho ;

And thanne hym bethowhte how he myhte do.

thus sone Anon It Cam In his Mynde ;

thanne seide he to Mordreyns that was so kynd,

64

"do bringen that scheld hider to Me,

that In to the Bataille I be-took the,

Whanne thoW Werredest vppon Tholomer,

and Of hym haddest the vittorye ther."

tells Mordreins
to bring the shield
he wore

68 when he
conquerd
Tholomer.

kyng Mordreyns seide it scholde be do,

and bad A Man Anon therfore to go ;

for that scheld faste by him it was,

and Every day he it kyste In that plas,

for the grete love he hadde thereto,

Eche day twye or thries he kyste it so.

Mordreins has
the shield fetcht.

72

The same tyme the scheld Cam Iosephes before,

At his Nese he bledde wondyr sore,

76 Josephes bleeds
violently at
the nose;

and that stawnched it wolde not be

For non thing he Cowde *ȝit* se.

Anon thus sone he took this scheld
that kyng Mordreins bar In the feld, 80
and A Myddes the scheld, þere As he stood,
he Made a Croys with his Owne blood.

*he makes a cross
on the shield with
the blood,*

and whanne that so he hadde I-don,
to kyng Mordreins he betook it Anon, 84
and seide there to Mordreyns the kyng,
“this schal I leven ȝow In Remembryng.
In this scheld A Crois I have Mad here
with myn Owne blood with-Owten dwere ;
So that whanne ȝe taken this scheld On honde,
On Me to thenken scholen ȝe fonde ;
For the Croys that I have Mad here
schal Evere lasten As fresch & fere 92
as it is this ilke same day ;—
beleve wel, kyng Mordreyns, that I the say ;—
and ȝif Ony knyht that so bold be,
Abowtes him it hangen In Ony degré,
that he ne schal ful sore Repente, 96
Tyl that A worthy knyht Come presente,
wheche the worthy Galaaz schal be hote,
The laste Of the lyne Of Nasciens Rote ;
and he this scheld schal taken On honde, 100
And non but he ; this thou vndirstonde ;
For there schal neuere ben knyht so hardë
hit to Ocupyen, but Onlich he ;
For lik as mo Merveilles be this scheld hast þou seye, 104
ȝit Mo schal galaaz werken Many weye ;
and lik As this scheld passeth Alle Oþer scheldis,
So Galaaz schal passen In townes and feldis 108
Alle knyhtes Of Chevalrie In every dede,
So Merveillous & worthy In his Manhede.
and with that the kyng gan to se
bothe þe scheld an Cros ful verrayie ; 112
Thanne took the kyng this scheld On honde,
and Often to kyssen he gan it fonde .

*gives the shield
back to Mordreins
to remember
him by,
telling him that
the cross shall
remain fresh for
ever,*

*and if any knight
is so rash as to
put the shield on
him,
he will repent it.*

*But Galahad,
the last of
Nasciens's line,
shall wear the
shield,*

*and shall exel
all other knights.*

and seide, "lord God, I-worschepid thou be,
that Grace Of Syhte hast graunted me
This Crois to Sen here with Myn Eye ;
Now, goode lord Iesw, Gromessye."
and thanne bespak kyng Mordreins
To Iosephes Er he wente theins,
"Sethen þe han me left this Ilke thing
þow forto haven In Remembryng,
Telleth me, Iosephes, I þow pray,
where that this scheld putten I may,
So that thike worthy knyht
It myht properly Comen to his syht."

Thanne Iosephes Seyde to hym tho,
"Sire kyng, ȝif Aftyr Me ȝe welen do,
loke where Nasciens Is beryed whanne he is ded,
and hange ȝe that scheld In thike same sted ;
For thedir schal Comen that goode knyht
at the fyfthenethe day, I sey ȝow Ryht,
Aftyr that he hath taken the Ordre of Chevalrye ;
Ful faste thedirwardis he schal hym hye."
thanне seide the kyng it scholde be do.

and thus Iosephes there parted hym fro.
Vppon the Morwe Atte Owr Of pryme
he paste to God In A blesid tyme,
and was Entered In that same Abbey
There As kyng Mordreins bedered lay.

but thanne Comen Othir Men, and his Fadyr bore
Into A Nothir Contre besides thore ;
For A gret Affamyne Amonges hem was.
his body they boren Into that plas,—
For this storye ful trewe it Is,
and also I-proved with-Owten Mys,—
that At the Entre Of that holy Man
Al that Famyne Secede Anon than ;
and the lond becam ful Of blessednesse,
Of Catel, Of good, and Of Al Richesse ;

Mordreins regains
sight to see the
shield and the
cross, and
gives thanks
Christ for his
mercy.

120

He asks where
the shield shall
be kept?

124

[leaf 84]
128 Josephes advises
it should be hung
over Nasciens's
tomb.

132

136 Then they part.

At the hour
of prime the
next morning,
Josephes passes
to God,
and is burid in
the abbey.

140

His father's body
is carrid to
another country,
where a famine is
stoppt by it,

144

148

and the land
becomes fruitful.

so that they seiden with-Owten Obstacle,
 'that God for that body wrowhte Miracle 152
 the wheche they browhte Into that Contre ;'
 and In Abbey was buryed ful Solempne,
 that thabbey of Glays that tyme was Cald,
 whch Abbey of Glaystyngbery now men hald. 156

Joseph's body is
 solemnly burid
 at the Abbey of
 Glastonbury.

The story goes to
 Aleyn.

Now Resteth here this storie,
 and Of Aleyn the Sone Of bron Maketh Memorye.

CHAPTER LV.

HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL, AND VENGEANCE IS DONE FOR DESPISE TO IT AND SOLOMON'S SWORD.

Josephes, before his death, gives the Holy Graal in charge to Aleyn (p. 326), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*nise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres, is a leper in his city Malce (p. 326-7). The king has Aleyn brought before him, and asks him if he can cure him (p. 328). Aleyn says, Yes, if he will turn Christian, and destroy all his idols (p. 328). Galafres then breaks them all to pieces (p. 329), is christend (p. 330), and Josephes shows him the Graal, which cures him instantly (p. 330). In honour of this, Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 330). He then offers to give his daughter in marriage to Aleyn's brother Joswe, and build a Castle for the Graal (p. 331). The castle is built, and is miraculously directed to be calld *Corbenie*, or Treasure of the Holy Vessel (p. 331-2). The Graal is deposited there, Joswe crownd there, and marrid to Alphanye, on whom he gets an heir, Amynadappe (p. 332-3). At night, King Alphasan (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 333). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 333-4). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 334-5), and in which no knight but one ever slept without meeting his death (p. 335). In ten days Alphasan dies, and is burid with Aleyn in St Mary's at Corbenie (p. 335-6). After Joswe's death, his son Amynadappe reignd in his stead (p. 336). And Amynadappe

begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 336). Now, Lambor fought with his old cousin Varlans, who was a paynim, and discomfited him (p. 336-7), and Varlans went on board the ship which Nasciens enterd at the Yl Tornaunt (vol. i. p. 356, &c.), and found a sword—Solomon's—with which he, Varlans, killd king Lambor (p. 337); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were calld *the Wastable Land* (p. 337-8). On going back for the Scabbard, King Varlans falls dead (p. 338). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, is calld King Mayham (p. 338), and is heald by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonnore, Arthur's wife (p. 339); and on Pelle, Launcelot begets Galahad, the blessed knight, who ends all the Adventures of Britain (p. 339).

Now this Storye furthere doth telle
bothe Of Iosephes and Aleyn ful snelle ;
whanne that to the deth he drowhe so Ny,
thanne behelde he Aleyn ful witterly,
and sawgh that he wepe so faste ;
thanne he hym Axede Atte laste,
“ Aleyn, why wepyst thou so sore ?
telle me thy Cause why and wherfore.”

“ Sire, I May wepen Ryht wel,
and ȝe it knewen Every del,
For A schepe that Alone left Is
With-Owten pastour Oþer herdeman I-wys ;
Anon Cometh the wilde lyown,
And it distroith Al & Som.

Sire, this Mater I telle by the
that Art my pastour Sykerle,
And I ȝowre schepe as [ȝe] wel knowe
that thus from Me scholen deye nowe.
ho schal thanne My pastour be ?

Now, good sire, thot ȝe welen tellen Me.”

“ ȝe scholen ȝoure self been A good pastour,
and Aftyr me ȝe wil werken Eche Owr.
but loke that ȝe non Marchant pastour be,
that Fychcheth his Eyen¹ In Eche degré ;

When Josephes
is dying,
4 he sees Aleyn
weeping,

8 and asks what is
the matter ?

Aleyn says he
weeps because
Josephes is
leaving him
alone,

12

16

like a sheep that
has lost its
shepherd.

20

Josephes bids
Aleyn be shepherd
after him,

24 [Fr. *qui laisse*
ses oelles (sheep)
au leu]

and be faithful
and active.

but torne ȝoure Eyen from Idelnesse,
and Ocupie ȝow In good Besynesse
that schal kepen ȝoure body from Alle torment,
and to Endcles blysse ȝow Represent ;
therfore loke that ȝe kepe ȝow wel
that the Enemy In ȝow haue part non del." 28

Thanne dyde Iosephes Anon to-forn hym brynge
the holy vessel with-Owten lesynge, 32
and seide to Aleyn In this Manere ;
“lo, this holy vessel I betake the here
wiche Iesu Crist my fadyr be-took ;”—
Aleyn it Rescveyvede, & not forsook ;— 36

He sends for
the Graal,
and gives it to
Aleyn,

and bids him take care at his own death that the vessel may still stay in the land.

"and whanne Owt Of this world þat þe schole pase,
loke that þe it Ordeyne In to swich A place
that In this Rem It mot stille dwelle,
And be ȝow I-Sesed, As I ȝow telle." 40
So Aleyn Of this worschepful ȝifte there
he was ful Ioyful In Alle Manere.

When Josephes
is dead,
Aleyn leaves
Galafort with
his brothers,

who all are
marrid except
one,

Joswe.

Whanne that Iosephes to God past was,
Aleyn Remevede from that plas, 44
Owt from the Contre Of Galefors ;
and his bretheren with hym gonne Resort,
For Wedded weren they Everychon,
Alle his bretheryn Except On 48
wiche that Ioswe I-Clepyd was,
that tho was vn-Maryed, so was his grace ;
and the beste knyght he was be Est Oþer West,
and Of Alle his Bretheren Aleyn loved hym best. 52

They go where
God and ad-
venture lead
them.

Whanne that from Galafort he Gan gon,
thanне Axeden him his bretheryn Everichon,
'Into what Contre that he wolde Go.'
and he hem Answerede, 'he Niste not tho,
but as God And Aventure
vs wile Cowndeye, I 3ow Ensure.' 56

And An hundred Mo Of his kynrede
 Forth with hym than gan he lede,
 and seide 'that Som voide Contre
 with that kynrede Repleynsched scholde be,
 So that with Al his power
 he worschepid & Servid god Everywher.

A hundred of
 his kindred go
 with Josephes to
 replenish some
 vacant country.

64

Thus wente he Forth In his Iorne,
 as was his Aventure and destyne,
 tyl he Cam In to A stroung land
 where As Nise peple he fond,
 That ne CoWden but Of Lond tlyng,
 Swich was here labour and here werkynge ;
 and that Rem was Clepid Foraygne,
 Of Wheche the kyng was A lepre Certaygne,
 and so Orible he was to Mannes Eye
 that Eche Man schoned his Compenye ;
 And his Name was Clepyd Galafres,
 Somtyme A worthy knyht In pres,
 and dwellyd In his Owne Cyte
 That Malce was Clepyd, As I telle the :
 and the Same kyng A paynem was,
 And Ek Al his peple In Every plas.

68

He comes to
 strange land
 where foolish
 people dwell,
 who know
 nothing but
 tilling land.

72

The country is
 calld Forayne,
 and the king
 is a leper

76

namd Galafres,
 who has been a
 worthy knight.
 He dwells in his
 city of Malace,
 80 and is a pay nim.

Whanne Aleyn Into the Cyte Entren began,
 On hym there loked Many a Man,
 and wondred what peple what they were
 That Into the Cyte Entrede so there,
 alle Barefoot, And In powre vesture,
 Of wheche the kyng herde, I ȝow Ensure.
 and thus sone Comanded the kyng
 hem to-forn hym bringe with-Owten taryeng,
 So that Openly he Myhte hem Se,
 And whens they comen and [of] what contre.

84

The people of the
 city wonder at
 Aleyn and his
 company,

88

and whanne he hem Sawh In his Syht,
 thanne Axede he hem Anon Ryht
 'Of what Contre that they were.'
 thanne Answerid they Anon In fere,

92

and the king asks
 whence they
 come?

96

They say 'from
Jerusalem.' "Sire, Of Ierusalem boren we be,
Eche Man that Is In this Compeyne." 100

The king asks
Aleyn if he can
cure his disease. and whanne the kyng herde this,
he Axede, " welche Of ȝow Mayster Is ?"
A-Non that Compenye Alle On Rewe
there gonne the kyng Aleyn to schewe.
thananne seide the kyng, " Aleyn, I ȝow pray,
Conne ȝe me Owht Cownseillen In Ony way
to koueren me Of my Maladye ?" 104

Aleyn says he
will cure the king
in three days,
if he will follow
his advice. " ȝe, sire kyng, quod Aleyn trewelye,
ȝif ȝe wil don As I ȝow teche,
Of this Maladye I schal ben ȝoure leche
with-Inne thre dayes with-Owten Mo." 108

Galafres promises
to do whatever
he is told; " ȝe, quod the kyng, May I troste therto ?"
" Sire, quod Aleyn, And ȝe welen Me leve,
with-Inne iij dayes ȝoure helthe I schal preve." 112
thananne kyng Galafers Answerid tho,
" What ȝe me Comaunden I schal do."
" how May I this beleve ?" quod Aleyn.
" ȝis sewryl, quod the kyng, In Certeyn, 116

for he would do
anything to
recover his
health. For there nys non Manere Of thing Erthly
that I Nolde do to haven helthe Of Body."
" thanne, quod Aleyn, I schal ȝow Say,
what ȝe mosten don with-Owten Nay ;
and ȝif ȝe don not myn Comaundement,
ȝe Geten neuere helthe verament."
" Now, seith Onne, quod the kyng thanne,
and I it schal don As I am trewe Manne." 124

Aleyn says he
must forsake the
Sarrasins' law,
break his idols,
and become a
Christian. " Sire kyng, and helyd thou wilt be,
Sarrasynes lawe forsake thou Sykerle,
and Alle thin ydoles to breken In fay,
that thou hast beleved Onne Many a day ;
and whanne thou hast the devel Forsake,
thanne to Goddis lawe thou schalt þe take ;
and Aftyr, I-Cristened thou schalt be,
And thanne Othir thinges schalt thou se, 128

132

Myn holy vessel, beleve this wele,
be whiche thou schalt haue Al thin hele,
and I-censed, Sire kyng, to be
Of Al thy Maladye, Sire, certeinle ;
And ȝif I do not this Ilke Dede,
I ȝeve the leve to smyten of myn hede,
And Of Al myn hol Compenye,
Sire kyng, I the Enswre trewelye."

Then he shall be
heald by the
holy vessel,

136

This kyng that so moche desired his hele,
lystenede what Aleyn seyd ful wele,
and Merveyllede Mochel Of his promys
that Of his beheste he was so Nys,
and seide, " Aleyn, I wyle gladly do
Al that ȝe Comaunden Me vnto ;
and but ȝe holden ȝoure promys,
On ȝow I schal don ful hard Iewys ;
and therfore loke that ȝe seye me non thing,
but ȝif that to ende ȝe Connen it bryng."
thanne to him Answerede Aleyn Anon,
" doth by me, Sire, what ȝe lyst don,
but ȝif the same day Of ȝoure Crestenenge,
helthe & bote I schal to ȝow bryng."

or Aleyn engages
to forfeit his life,
and those of his
companions.

140

144

Galafres says he
will do as Aleyn
says,

148

and warns him
not to fail in his
share of the
bargain.

152

156

Galafres destroys
all his temples,
idols,

and every thing
belonging to the
paynim law.

160

164

Then Aleyn says
he must be
christend,

the kyng Anon the temples dide down throwe,
And Ek Alle his ydoles vpon A Rowe ;
and whanne he hadde I-don Al this,
& distroyed Alle his Mawmetis I-wys
that Evere belongede to paynem lawe,
he hath hem to-borsten and to-drawe ;
& thanne seide the kyng to Aleyn tho,
" wylt þou Ony more ȝit that I do ? "
" ȝis, quod Aleyn, with-Owten faille
thou Most be Crestened from toppe to taile."
thanне let he Fyllen A ston in hye
Ful Of water ful trewelye,
and blessid it was, and halwed Also,
and Anon he let the kyng þer-Inne do.

168

which is done by
a priest namd
Alphazan (after
whom Galafres is
namd Alphasem.
Fr.).

Then the holy
vessel is showd
to the king,

and he is cur'd of
all his leprosy by
the sight.

He becomes a
good man at
once,
and has all his
people beheaded
who will not turn
Christians.

So all the land is
converted in a
month.

The king asks
Aleyn to do one
thing for him,

which is, not to
take the Graal
away.

and þere kyng Galafers Cristened was than
Of An holy prest that hyhte Alphazan.

& whanne that thus I-cristened was he,
and Owt Of the water Comen Certainle,

172

thanne browhte Aleyn this holy vessel Anon,
and to kyng Galafors gan he gon,
& there it discouerede & schewed it þ^e kyng,
whiche was to hym A ferly thyng.

176

and whanne the kyng beheld that Syht,
Anon was he Clensyd thorwgh goddis Myht
As Clene Also fayr as Evere he was ;
and thus was he keveryd be goodis gras,
So that neuere Man On hym Cowde Aspye
that Evere he hadde poynt of Meselrye.

180

and whanne he beheld this worthy Cure,
that he was Mad so Clene and pure
thorwgh that Ilke Gloryous vessel,
he seide it was holy Every del,

184

that so be this Aventure & this Myracle
he wax A goodman with-Owten Ony Obstacle,

188

and let to behoveden Al his Meyne
that Cristene peple ne wolden not be,

So that theke Rem to Cristendom torned was
with-Inne lesse thanne A Mownthe, be goddis gras ;

So that for the Miracle, with-Owten dowte,
Al that Lond was Cristened Abowte.

193

Whanne this Lond thus Convertyd was,
Onlich thorwgh helpe Of Goddis Gras,

196

thanне seide the kyng to Aleyn tho,

“ Now, dere frend, On thing ȝe welen for me do.”

“ Seith on, quod Aleyn, what It schal be,

And I schal it don, Sire, ful Sykerle.”

200

“ Aleyn, of this that I schal ȝoW preye,
that ȝe it Me denyen In Non Weye,

So that this holy vessel that here I se,

Owt of this place neuere Remeved to be ;

204

And ȝif it like ȝow that It be so,
 ȝit More for ȝow thanne wile I do,
 I schal don Maken A strong Castel
 That holy vessel to kepen In ful wel,
 And for ȝow also there-Inne to dwelle.
 And to ȝow More ȝit schal I now spelle,
 To ȝowre Owne brothir that Is so dere,
 My dowhter I schal ȝeven to his fere,
 and Corowne hym kyng be My levenge,
 & Of Alle My londis to ȝeven him sesenyng
 be this Condiscion, As I ȝow telle,
 that this holy vessel Abyde here styllle.”
 Thanne Answerede Aleyn to hym Ageyn,
 “I Concente wel therto In Certeyn;
 For My purpos it hath Evere I-be
 That Onliche My dere brothir Ioswe
 Aftyr my deth hyt schold have,
 that For to Governen, to kepen, & save.”

King Galafres
proposes to
build a castle for
the Graal,

208

and to marry his
daughter to
Aleyn's brother
Joswe,
who is also to be
heir to the
kingdom,

212 if the Graal
stays there.

Aleyn consents.

220

224 Joswe and the
princess are
betrothed,

228 and the castle of
the Graal is built.

232

When it is finisht,
they find written
on one gate,

236 in red letters,
that this castle
should be callid
Corbenie.

Anon the king, with-Owten More,
 let fechchen his dowhter hem before,
 and knytte Ioswe and hire In fere,
 wheche that to hym weren both leef & dere.

thus sone thanne vppon A watyr side,
 A Castel he Ordeyned that Ilke tyde,
 that strong & Merveillous it was to se,
 With A ful fair paleys Certeinle;
 And Manye Riche howses there weren dyht,
 Ful Riche And Ryal to Alle Mennes syht.

and whanne this Castel thus Ordeyned was,
 they it behelden In Eche A plas,
 And vppon the ton ȝate In that sted,
 they fownden lettres wreten with Red;
 and thus the lettres Gonnen specifye,
 ‘that this Castel scholde ben Clepid Corbenie¹;’
 And In Caldev was this scripture,

¹ Compare the *corban* of the Gospel.

<p><i>'Corbenie' means Treasure of the Holy Vessel.</i></p>	<p>whiche Is to vndirstonde As be letrure, as this place frely schal be, Trosour Of þe holy vessel ful Sykerle. thanne gommen they seyn to Alle Anon, .</p>	240
	<p>that it ne was Goddis wylle Non Othir Name to ȝyven vntille. Thus was that Castel Cleped Corbenye Of Everych Aftyr ful Sekerlye.</p>	244
<p><i>Then the Graal is put into the castle in a fair chamber. On the next Sunday</i></p>	<p>And whanne Fenyscht was this Castel In eche degré bothe faire and wel, They browhten the vessel thedir with-Inne, Into a fair Chambre, and qweynte Of gynne.</p>	248
<p><i>Joswe is to be marrid to King Galafres's daugh- ter.</i></p>	<p>and vpon the Sunday next Sewenge Aftyr that holy vesselis Entringe, The kyng Comaundered there Anon That thike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ; and Ek he wedded there his wyf That highte Alphanye With-Owten stryf. & Al the peple that there Ete thyke day, they weren Repleynsched with-Owten Nay— be the grace Of that holy vessel of pris— with alle Maner Metes and delecasyes ; and what that Evere they Onne thowhte, To-forn here Eyen It was hem browhte.</p>	252
<p><i>All the princes do homage to him, and he is crownd,</i></p>	<p>that Nyht Ioswe with-Owten lettynge be-twixen hym and his was Conceyvenge ; and be-gat An Eyr bothe fayr & fre</p>	260
<p><i>and marrid to Alphanye.</i></p>		264
<p><i>All the company is fed by the Graal.</i></p>		268
<p><i>Joswe begets an heir,</i></p>		272

that kyng Regnede Aftyr Ioswe ; 276
 and A-Mynadape was that kynges Name,
 kyng Of Foraigne, & a Man of fame.
 afterwards call'd
 Amynadap.

As the kyng¹ and his Wyf lyen that Nyht
 In A bed ful Richely I-dyht, [*i.e.* Galafres, or Alphasan.] 280
 abowtes Mydnyht whanne he Awook,
 Thanne Aboutes hym Gan he to look,
 and there sawh he with-Owten fable
 the holy vessel stonden vppon A table,
 the wheche, Clene Syluer him thoughte it was ;
 and A man standyng therby In that plas,
 wheche he ne knew nethir More ne lasse,
 and Reuersed as A prest toward his Masse ;
 & Abowtes him he thowhte þat he herde there
 A thowsend voyses, but he Nyste where ;
 and Alle to God ȝoven they thankynge ;
 that was the Noyse Of here Sownenge ;
 but for nowht that he Cowde do,
 he myhte not Sen whens it cam fro ;
 and ȝit Al this not withstondynge,
 he herd Abowtes hym A wondir thinge :
 betyng Of Bryddes Wynges In fere,
 as they Alle they in the world hadde ben there.
 and As sone As this Noyse I-left was,
 the vessel was Remeved Owt Of that plas.
 thus sone to hym Aperede there
 A man As it were In flawmes Of Fere,
 and seide to this kyng there As he lay,
 hos Name to Alphasan was torned that day,
 and seide, "Sire kyng, I warne the
 here behoveth non Resteng forto be,
 Nethir for the, ne for non Oþer this tyde ;
 here ben ȝe not worthy to Abyde ;
 but ȝif A Man Of Clene lif he were,
 this place scholde he not Entren here
 where as the holy vessel worschepid schal be,

That night king
 Alphasan has a
 vision in bed,

of the Graal
 standing on a
 table of silver,

and a man
 ministering as a
 priest at mass,

and a thousand
 voices giving
 thanks to God ;

then there is a
 great beating of
 birds' wings,

and the vessel
 vanishes.
 Then a flaming
 man appears,

and tells Alphasan
 it is not safe for
 him to be there,

as nobody who is
 not clean of life
 may enter where
 the Graal is
 worshipt.

As with thin Eyen thou hast here se. 312
 therfore hast thou don An hardy dede
 that dorstest here lyggen In this Stede ;
 Wherfore Crist wil taken veniaunce ;
 & that schalt thou knownen with-Owten variaunce." 316

The flaming man
strikes Alphasan
through both
thighs with a
sword,

Thanne with a swerd he Owt Braste,
 that In his hond he held wel faste,
 and him smot ful harde and smerte
 that thorwgh bothe thyes the swerd Owt sterte, 320
 So that On the tothir Side it was sene,
 & seyde thanne to this kyng be-dene,
 "Now it is Good that Alle Øþere war be,
 and that they taken Ensample by the ; 324

as a warning to
others that no
one may enter
the Graal
chamber

For ho-so Entreth In to this place,
 he may ben Siker Of Sory Grace,
 that Owther ded schal he be,
 Øþer schamfully departen sikerle, 328

but the one
worthy knight.

But ȝif it be that Worthy knyht
 That here to Entren is grauntyd Myht."

thannte thus sone his swerd Owt he drowgh,
 and vanschede Awey, and Nystē howgh. 332

Then he draws
out his sword
and vanishes.

King Alphasan
faints

thannte Fyl this kyng In Swownenge

thorwgh thike strok and his hurtynge,

and nearly dies of
pain.

For the Grete peyne he suffrede thore

he wende han lyved Neuere more,

but sykerly wende han deyd Er day,

So sore hit hym grevede, þe sothe t[o say.]

On the Morwen, whanne It was lyht,
 to the kynges Chambre drowgh baroun & knyht, 340
 and Fownden the kyng I-wounded ful sore,
 where-offen they Merveillede, Al that was thore.
 thannte Axede they him Everichon

how that this Aventure Cam hym vppon.

"Ha ! for the love Of god, quod the kyng ;
 with me non longere haue talkyng,
 but helpeth me hens Owt Anon,

His barons and
knights are
astonish when
they find him in
the morning.

He begs them to
take him away,

that Owt Of this Chambre I were gon ;
 For this place So holy it Is,
 and þerto so ful Of Ioye and Blis,
 be Entreing Of this vessel

348

as the place has
 become too holy
 for any one to
 stay in.

This paleys is Sanctefyed Everydel,
 So that non Man here Resten Schal
 In place there As Is this Sank Ryal ;
 And thys paleys hath the moste wondir Name
 that Evere I herde Of of Ony fame."

352

356

thannte Axeden these barowns Certeinle
 "What Maner of Name that Myhte be."
 thanne seide the kyng to hem Ageyn,
 "The Paleys Of Aventure" It is Certein ;
 For Mo Merveilles here scholen ȝe Sene
 thanne in Alle this world Aftyr, I wene."

360 He calls it the
 " Palace of
 Adventure,"

And thus this kyng ȝaf It the Name
 'the paleys of Aventure,' And Of gret fame ;
 and so was it Clepid for Evere More,
 'the paleys Of Aventure,' as I Rehersid before ;
 and for thike Selve Aventure

364

and it keeps the
 name for ever.

that to the kyng Cam, I ȝow Ensure,
 Thider Cam Many A dowhly knyht
 In that paleys to slepen On Nyht ;
 but Sekerly there lay non In that stede
 that On the Morwen he was fownden ded,

368

Many knights
 attempt to sleep
 there afterwards,

Tyl that On Cam that was A knyht
 Of kyng Arthures, A Man of Myht ;
 Algates there he wolde hym Reste,
 but he fond it Not for the beste ;

but they are
 always dead in
 the morning,

For Althowgh that ded he nere,
 ȝit moche duresse and schame hadde he there,
 that he ne wolde for Al the worldes honour
 Abyden In Non place swich A schowr.

376

except one of
 King Arthur's
 knights who did
 the deed,
 but suffered for it.

Thus thanne this kyng Alphasau
 ten dayes lyvede After than
 that he was there wondred sore ;

380

Ten days later
 King Alphasau
 dies,

For lenger not Aftyr lyvede he no More. 384

and within four
days Aleyn dies
also,

and they are
both burid at
Corbenie.

and with-Inne fowre dayes In Ceytelyn

Aleyn and he weren buryed ful pleyn,

And I-beryed bothe At Corbenie

In a Chirche Of Seint Marye ; 388

and þere the ton besides the tother

liggen to-gederis As brothyrr and brother.

And thus lefte this holy bodi At Corbenie

As I ȝow telle with-Owten lye ; 392

Amynadap
succeeds ;
marries Kyng
Lucye's daughter,

and Aftyr him Regned his sone Amynadape,

And wedded kyng lucyes dowhter be hape,

whiche was kyng Of gret Breteygne,

As I seye ȝow, Sires, In Certayne. 396

and is succeeded
by Carcelois,

And of that damysele Cam forth Isswe

kyng Carcelois bothe good and trewe,

A worthy knyht And Ek An hardy,

To god & to the world bothe good and lowly. 400

and he by Mangel,

Of Carcelois Isswede kyng Mangel,

That In his tyme was worthy & lel ;

whose son is
King Lambor,

and Of Mangel Isswede kyng lambor,

the wheche A worthy Man was holden thor ; 404

whiche Alle worthy kynges were,

And As Goddis fyscheris were holden there.

This lambors was A worthy knyht,

who is a good
man,
the best in
Britain.

And lovede God with Al his Myht ; 408

For Men supposed that In Al Bretaygne,

Nethir In Religiown In Certayne,

To God A better Man thanne he was On,

and thus they beleveden Everichon. 412

He has a cousin,
King Varlans,
with whom he is
at war.

It happede he hadde An Olde Cosin,

and vpon him Marchede, & was Sarrasyn,

but that Cristened nowe he was ;

and to-Gederis sore werreden In eche plas. 416

It behappede that kyng Lambors

And this kyng Varlans with gret fors

bothe here Ostes Assembled were

vigerously to fyhten In fere ;
and thus the bataille be-gonnen was
be-twene bothe partyes In that plas,
that so ferforth, as I ȝow telle,
kyng varlans discomfit was, as befelle,
and Alle his Meyne I-slayn Echon ;

420 They fight a
battle,

So that kyng varlans fledde Anon
Tyl that he Cam to the Se side,
where As he say A fair schype that tyde
wheche that nowe there Aryved was ;
So faire A schipe say he neuer in non plas,

424 and King Varlans
is defeated.

He flies to the
seaside,

Nethyr So Riche In Al his Age
Sawh neuere kyng, knyht, ne page ;
And ȝif Ony Man Axede whens it was,
they with-Innes Answerede In that plas,
“ to tellen yow, Sires, we scholen ȝow graunt :
this is the Schipe that At the yl tornaunt
Nasciens Entrede with grete drede ;
but thike tyme thens myht it not hym lede.”

428 and sees a fair
ship there which
had just arrivd,

432

Thus sone kyng varlans Entrede Anon,
and there fond he A swerd thus son,
and Owt Of the schethe it drowh As faste.
thanne Aȝen to Londe he gan hym haste,
And Amyddis his weye As he wente,
he Mette kyng lambors veramente.

436 the same which
Nasciens enterd
at the Yl
Tornaunt.

Varlans goes on
board,
finds a sword,
draws it,

and goes back to
meet Lambors,

444

Whanne kyng varlans him beheld,
To hym he prekede In that Feld,
and smot kyng lambors so velenowsly
that to Erthe wente hors and Man trewly,—
Swich was the scharpnesse Of the swerd,—
Of whiche Many Men was Aftyr ferd ;
but Sethen Cam there gret persecucioun
To bothe Rewmes, & Moche Tribulacioun,—
bothen to the ReAwm Of Forraigne
and Ek to the toþer ReAwm In Certaigne,—
For veniaunce Of kyng lambors Sekirle

448 whom he smites
down with it.

452 But great troubles
come to both
lands from that
sword,
[leaf 86]

and the ground
becomes barren.

It is calld the
Wastable land.

Varlans takes the
sword back to its
sheath in the ship,
and as soon as he
sheathes it he
falls dead.

The sword
remains sheathed
till a girl draws
it out.

Both the
kingdoms are
ruind by this
adventure.

After Lambors,
reigns Pellean,

who is wounded
in both hips,

and is known as
the maimid king.

that God so wel lovede In Alle degré, 456
 So ferforth that non lond proved there,
 Nether trees froyt beren In non Manere,
 Nether In Non water fysch myhte be fownde,
 Swich veniaunce god schewede In that stownde ; 460
 So that be thike gret Enchesown
 It was Clepyd ‘the wastable lond’ be Resoun.
 whanne vrlans Sawgh that the swerd so bot,
 he Retorned Aȝen Anon foot hot 464
 the Skawberk forto haue had therto,
 but þat God wolde it scholde not be so ;
 So that to the Schip he Cam Ageyn,
 and the Swerd Into þe sckawberk put it pleyn ; 468
 And as sone As he hadde I-do,
 down Anon Ryht ded fyl he tho.
 thanne they seiden Alle tho it sye,
 that it was for veniaunce Sekerlye ; 472
 For there Styllit scholde Abyde
 tyl A mayde it Owt took At On tyde ;
 For In that Contre was non Man there
 that Into the Schipe dorste Entre for fere,
 For the lettres vppon the bord 476
 that weren there wreten At On word.
 Be this selve same Aventure
 bothe ReAwmes wercn lost, I ȝow Ensure ; 480
 lik as they Marchede bothe In fere,
 Ryht so bothe londis Illost they were.
 Tho Anon Aftyrr kyng lambors thanne
 Reignede Pellean his sone, A worthy Manne, 484
 that thorwgh bothe hypes I-Maymed was
 atte bataylle Of Rome, swich was his gras.
 and for that he so was maymed there,
 they cleped him kyng Mayham Euery Where ; 488
 For thorwgh bothe thyces Maymed was he,
 this Ilke Pellean ful Sekerle ;
 Of wheche wowlndes hol myhte he not be

tyl that worthy knyght Galas Cam hym to se, 492
 and that tyme helthe schal he haue,
 And Of his wondres to ben Alle Save.
 thanne Aftyr Of this kyng Pelle An
 discendid Anothir ful worthy Man, 496
 his Owne Sone, and was Called Pelles,
 a worthi knyht, and An hardy In pres ;
 and A dowhter hadde, that hiльт pelle Sikerle,
 that pasten Alle wommen Of Bewte
 whiche that weren In grete Breaigne,
 Sauf Gonnore, Arthures wyf, In Certaygne.

vpon this damysele that was so fair,
 Engendered Lawncelot, Galas his Eyr,
 that ilke same blessid knyht Certaigne
 whiche Endede Alle the Aventures of gret breaigne.
 Not with-stondyng thowgh he were begeten In Synne,
 3it oure lord Of his Goodnesse wolde not blynne, 508
 but that for the Brawnches and for the Bownte
 Of þe goodmen that he Cam of Sekerle,
 and took Reward to his Good lyf
 that Evere Chast was, and with-Owten wyf,
 And ek for the grete purpos and beheste
 that God him hadde promysed Aforn lest and Meste,
 So that, thorwgh his holy leveng,
 Alle the Aventures to an Ende schal he bryng 516
 Wheche Alle Othere faillede Of Echon,
 alle Browhte he to An Ende Alon.

Now hath this Storye Ended Certayn
 Of declaracioun Of the Brawnch Of Aleyn,
 For it hath Schewed here Ryht wel
 Al Aleyns kynrede Evere Ilke A del ,
 and Retorneth Aȝen to Celydoigne,
 and to Othir lygnages In Certaygne.

Pelle has a son
 and daughter,
 Pelles and Pelle.

Pelle was the
 fairest of women,
 except Arthur's
 wife Gonnore.
 And was the
 mother of the
 blessed knight
 Galahad,

who ended the
 adventures of
 Britain,

by the virtues of
 his ancestors and
 his own pure and
 holy life.

Now this story
 has finisht the
 line of Aleyn,

and goes back to
 Celidoyne and
 others.

CHAPTER LVI.

OF CELIDOYNE AND HIS DEATH, AND THE GOOD KING
LANCELOT. OF THE BLEEDING TOMB, AND THE END
OF THE HISTORY OF THE HOLY GRAAL.

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are burid in the Abbey where Mordreins lies bed-ridden (p. 341); but Nasciens with his shield is carrid to another Abbey; and no man till Galahad can take away the shield (p. 341-2). How Celidoyne knights his son Narpus, and is so great in Alms-deeds, that, if all the world had been his, he'd have given it away in alms (p. 342). And he was very learned in Astronomy (p. 342), and saw in the stars that a Famine was coming; so he sent his steward to buy Corn (p. 343), and the people mockt him; but they were provd Fools, and he a wise man (p. 343), for the famine came and killd half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 343-4). But Celidoyne sees it all in the stars, and assembles his Barons (p. 344). Narpus advises an ambush in a forest (p. 345), and one is laid. The enemy land, but Celidoyne's men attack them in three bodies, and the men of Sessoigne are all killd (p. 346-7). Celidoyne is afterwards burid at Camelot (p. 347). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 347), who begets Isaies, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 347-8), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 348). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyoniax and young Boors (p. 348). Of the grandfather Lancelot, hear this: he lovd purely a beautiful wedded dame, whose tresses shone like torchlight (p. 349), and he often went to see her. But people 'Acombered with the devil' wrongly said they lovd in sin, and excited the Duke, the lady's husband, to be revengd on Lancelot (p. 350). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 351), and, having confess'd his sins, was drinking at a well, when the Duke cut his head off (p. 351), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 352). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 352), and on his entering the Castle 'a gret kernel of ston' killd him, and all that assented to the murder (p. 353). The well ever boils, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 353).

But one day two lions fight there for the carcase of a hart (p. 354), and tear one another till neither recks of his life ; then one licks the blood of the tomb, and is curd ; and the other, seeing this, gets curd too, and they make peace, and guard the tomb, so that no one can come to be heald at it (p. 354-5), till Lancelot de Lake kills them (p. 355).

Now, I have made an end of this (Graal) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borrown out of Latin into French, and joined with *Sank Ryal* (p. 355) ; therefore pray a Pater-Noster for me, Herry Lonelich, and greet our Lady with an Ave that I may bring this book to a good end (p. 356).

Now Scheweth forth this Storye
and putteth vs into More memorye ;
For whanne that Iosephes hens scholde pase,
Nasciens And Celidoigne weren In that plase,
And Ek Narpus the sone of Celidoygne,
A ful worthy knyht In Certaygne.
and whanne this terement was I-do¹,
thanng Anon Celidoygne wente hem fro,
and sire Nasciens with Mordreyns lefte Sikerle
To beren hym Felischepe and Compeyne ;
and so that Aftyr It happede, As I ȝow Say,
that Alle thre they deyden In On day,
bothe Nasciens and Flegentyne his wyf,
and Also Mordreins qwene there left hire lyf,
that Noble qwene Sarracynte,
Of Goddis Servise Neuere sche stynte.

Thus bothe the ladyes Enterid were
In that same Abbey with-Owten dwere
where As Mordrayns bedered lay ;
bothe weren they Enterid In On day.
but Nasciens liked not there for to be,
but to Anothir Abbey was born Sekerle ;
and with him was born that Scheld
that non knyht ne dorste be-weld ;
and ȝit Cam thedyr ful Many A knyht
For that scheld there to proven his Myght ;
but Abowtes his Nekke henge it neuere Man

After the burial
of Josephes

4

[¹ Fr. *Quant*
iosephes fu
enteres.]

S Celidoyne goes
away.

12 Nasciens, and
Flegentyne,
and Mordreins's
queen, Sarracynte,
all die in one day.

16

Both the queens
are burid in the
abbey, where
Mordreins lies
bedrid,

20

but Nasciens in
another abbey,

24 with the shield
that no knight
may use.

Many knights
attempt to wear it,

but they either
die,

or some mis-
fortune comes to:
them;

so the shield waits
in the abbey for
the coming of the
good knight
Galahad.

Celidoyne and
Narpus his son

go to the land
which Mordreins
had given Celi-
doyne.

Celidoyne knights
Narpus, and lives
twelve years in
peace.

He loves God and
gives much alms
to his people;

he also knows the
stars, and sees in
them what will
happen.

but Er he thens wente Repented than, 28

that Owther Of sodeyn deth they deiden Anon,
Owther som Othir Mischevis fyl hem vppon,
that with-Inne Schort tyme I-Maymed they were,
Owther som Othir Misaventure to hem Cam there. 32

and thus In that Abbey lefte theke scheld stille
tyl that worthy knyht Cam, As was goddis wille,
That hyghte worthy Galaaz, Lawncelettes sone,
That Abowtes his Nekke henge it Anone. 36

Now Of this scheld Resteth this Storye,
and Aȝen to Celydoygne doth it hye.¹

Whanne Celydoygne from his Fadyr partyd was,
he took forth Narpus his Sone A ful gret pas, 40
and to gedris wenten I Compeneye
Into that lond ful certaynlye
that toforen kyng Mordreins him hadde betake ;
and there Narpus his sone A knyght gan he Make ; 44
and dwelled there xij ȝer In pes and Reste,
And that Lond wel Governede with the best,
So that non Regne that by hym was,
dorste with hym werre In Non plas. 48

he lovede God ful Enterly,
and mochel Almesdede ded he trewly ;
For so gret Of Almesse he was
that to peple wolde he ȝeven In Every plas ; 52
and so ful he was Of Almesdede
that he wolde Stynten In non stede ;
thowgh Al the world hadde ben his,
to Almesse it scholde han gon I-wys. 56

And so Mochel he knew Of Astronomye
and ek Of the Corps of þe sterries sekerlye,
So that he knew what scholde beFalle ;
And so that Amonges Othir thinges Alle, 60
As the sterres he beheld, I ȝow Ensure,
þere say he A wondyr Aventure ;

¹ The MS. makes a new Chapter here.

For there Sawhe he sekerly and In Certaigne
a famyne that Schold fallen In gret Bretaygue ;
So that for hunger men Scholden deye
but ȝif it were Remedyed be Other weye.

Celidoyne sees a
great famine
coming on
Britain,

64

Thanne spak he to his Styward Anon,
and bad ful faste that he schulde gon
and taken his tresour, where so it were,
& Al abowtes the Contre to Serchen there,
there-with Cornes To beyen, and faste him spedē.
“ Sire, quod his Steward, it Nys non nede,
For Of Cornes ȝe haven, Sire, gret plente,
More thanne be ȝoure howshold spendid schal be
Of Ony tymes this two ȝer ;
Of Cornes ȝe haven both hol & feer.”
“ Sire steward, what is that the vnytyle
Go forth, and My wyl þou fulfille !
For it Is My Wylle that It be so ;
therfore the hye that It were do.”

and bids his
steward go and
buy corn as
quickly as may be.

72

thannte wente the steward forth Anon
that Al the kynges Comaundement were don ;
and bowhte In Cornes bothe fer & Ny,
and stuffed that lond ful plentevowsly.

The steward says
he has more than
enough for two
years;

76

Of this dede the kyng hadde don,
the peple þer-offen spoken Manyon,
and seiden “ for hunger the kyng weneth deye,
and thus they him scorned be many weye.
but Atte laste Foles weren they fownde,
and he A wisman In that stownde ;
For er theke ȝer Cam to an Ende,
Swich famyne In to gret Breteygne gan wende,
that half the peple Gan forto deye
For hunger and Misiseise sekerlye.

80

but Celidoyne
makes him go
and buy quanti-
ties of corn.

84

The people laugh
at him;

88

but before the
year is out, a
famine comes, and
half the people
begin to die.

92

thannte to hem kam Message Anon,
and seide, “ lordynges, ȝif ȝe wil gon
Into that partie of gret Bretaygne
whiche that holdeth kyng Celydoygne ;

96

They hear that
there is food in
Celidoyne's land,

there scholen ȝe fynden ful gret plente
Of Cornes And Of viawndes ful sekerle." 100

And whanne they herden this tydyng,
Anon they wenten hem to Conseillyng
To weten what was best to doon ;
And thus sone they Acordid Anon 104
Into that Rem Alle forto Ryde
with strengthe Of Armes and mochel prydye,
and that lond forto distroye,
& bothe Men, wommen & Children to Anoye, 108
and Alle the goodes In that Contre ;
this was here purpos ful Sikirle.
They take ship to do so. and thus to schepe gonue they gon
with hors and harneys Everychon. 112
and thike same Nyht with-Owten dwere
that In to the See I-scheped they were,
Celydoigne On the sterres gan to beholde,
and Sawhe there Merveilles Manifolde : 116
that there Comen Into his lond
with hors and harneys, as I vndyrstond,
Fortho disherite hym Of his good.
but As grace was, he hym with-stood,
and sente Abowtes In to eche Contre 120
To Alle his Barouns both fer and Nye,
And Ek to Alle his knyghtes Also
that Ony Lond Of hym helden tho,
that the thrydde day they scholden be
with hym Atte A Castel vppon the se, 124
where that he Supposede In Certayn
that tho Schepis Scholde Aryve ful pleyn. 128
thanne sore Merveilled these Barowns Echon,
what that the kyng wolde there don,
So that they hieden him faste In hye
Tyl to that Castel they Comen trewelye 132
vppon the secund day Er þe Owr of pryme,
and ȝit was Celidoygne there to fore tyme.

and resolve to
make a raid upon
it and destroy it.

They take ship to
do so.

Cehdoyne sees
their coming in
the stars,

and sends out to
all his barons and
knights to meet
him

on the third day
at a castle by the
sea,

where he expects
his foes to land.

They meet him
upon the second
day,

Whanne that Alle Assembled they were,
thanne seide kyng Celidoygne to hem there,

136

"Lordinges, vndirstonde þe Owht
why so sone þe hider ben browht?"

"Nay, Syker, Lord, with-Owten lye
We ne knownen wherfore ne whye,

but they do not
know what he
wants them for.

But ȝif It lyke ȝow vs to seye ;
and there-Offen, Sire, we scholen ȝow preye."

[leaf 87]

"and I schal tellen Ryht Anon to ȝow
thyng that schal tornen to ȝoure prow.

"this same Nyht Atte ferst kok Crowe
Moche peple scholen þe sen vpon A rowe,
And Al so strong As they Mown gon
here scholen they Aryven Everichon.
and weteth wel that In Certayn,

144 Celidoyne tells
them that by the
first cock crow
much people shall
come to attack
them,

Oure londis they Casten to wasten ful pleyn,
For they han foure men Aȝens Oure On ;
þerfore bethenk ȝow what þe wyl don.
Owthir scholen we þis tyme Oure Rem wynne,
Owthir ellis clene þere from to twynne."

148

whanne Narpus that knew non thyng of this,
Anon he seyde with-Owten Mys,

152 and asks what
must be done
about it?

And to his Fadyr he seide Ryht there,
"Of this thing haue þe non Fere.

156

here to-Foren there is A Forest
Ful hygh and strong with the best,
and þedyr In Armure scholen we Entren Echon,

Narpus advises
that they hide
themselves in the
forest,

Al so sone As Nyht Cometh vs vpon,
and there Alle we scholen Abyde

160

tyl they Aryven this Ilke tyde;

For I knowe wel ful verrayly
that they wele londen ful Sekerly,

164

And Also vnschepen Al here good
that they haven In the salte flood,
As thowgh nothing that they wyste
Of Owre Abydyng : to me þe Tryste.

till the enemy has
landed,

168

and then attack
them both before
and behind,
and cut them off
from their ships.

They all agree
to this,

arm themselves,
and hide in the
forest.

The ships arrive,
the warriors dis-
embark

and send for their
armour.

Then the ambush
rushes out upon
them;

and when the
invaders would
get back to their
ships,
they are attackt
by another body
of Celidoyne's
men.

The defenders of
the castle also
come out,

and whanne from here Schepis that they ben gon,
vpon hem we scholen Entren Anon,

172

On partye to-fore, & Anothyr behynde,
and from here Schepis we scholen hem blynde ;
and whanne thus sodeynly we Comen hem vppon,
they scholen not weten what to don."

176

To this Cownseil they Concentyd Alle,
and seiden that betere It myht not falle,
and that Otherwise it Myhte not be
Fortho be Avenged Of that Meyne.

180

So that whanne It Cam to the Nyht,
they wenten to Armes Every wyht,
And Entreden In to thike Forest,
Alle the Baronage bothe lest & Mest,
and leften but fewe In that Castel,
that forto Governen wondirly wel.

184

thanne Anon, Aftyr the ferst kok krowe,

these schepis Aryvede vpon A Rowe ;
and whanne Owt Of here schepis that thei weren gon,
Into a faire Medwe they Entred Anon,
And Comanded here Men, I ȝow Ensure,

188

Fortho don bringen hem here Armure ;
and whanne that they with-Inne the Forest
thowhten whanne here tyme was best,

192

they prekeden here hors with gret Ire
As swyft As Sparkle Owt Of fyre ;
bothe with lawnce and Ek with swerd,
that ilke Meyne they Maden Aferd.

196

and whanne they wolde han torned Ageyn
streith to here Schepis In Certeyn ;
thanne Metten they with A nothir Meyne
That they Weren not War Offen Sykerle ;
So that with Scharpe dyntes Inowe,
that hedis & hondis Into that feld flowe.

200

thanne to the Castel wolde they han gon,
For Owt they wenden han ben Echon ;

204

thannte Entrede þere-Owt A gret Rowte,
and that Meyne fyl Al Abowte. 208
and therto the Mone schon ful bryht,
that they myhte knowe Eche wyht ;
so þat on hem Of Sessoigne fil the scomfiture,
For vnarmed they weren, & no thing sure,
and so sore Abasched Also they were,
that Echon weren they Slayn there.

And thus savede Celidoyne his lond
be tweyne skelis, ȝe Mown vndirstond,
bothe from famyne & Ek his Enemyes,
thus his lond there savede he twytes.
and whanne that he was ded, God it wot,
he was beried and Entered At kamalot. 220
and Aftyr hym was Crowned kyng
his Sone Narpus, with-Owten lesyng.
whiche Same Narpus A son he hadde,
That Nasciens, be cristeneng Clepen he badde ;
that In his tyme was A worthy Man,
For A bettyr body non Man knew than.

and Of this Nasciens there Cam Isswe
A worthy Body bothe good and trewe
wheche that was clepid Elayne the Gros,
A ful worthy Man and Of gret los.
and ȝif that his fadyr A good Man were,
ȝit bettere was he, As I Can lere ;
For moche levere he hadde ded to be,
that Ony thing to mysplesen God sekerle.

thannte Of this Eleyns decendid A kyng
that Isaies hyhte with-Owten lesyng,
that worschepede his God In Alle degré,
and for non thing neuere wroth sekerle.

the Fyfthe kyng, that of Isaies decended than,
hyhte Ionas, That was ryht A worthy Man ;
and therto he was An hardy knyht,
and ful Of prowesse in Eche fyht ;

and all the
Sessoigners are
slain.

So Celidoyne
twice saves his
land.

He dies, and is
burid at Camelot.

His son Narpus
succeeds,

224 and has a son
callid Nasciens
(the Second),

228 whose son is callid
Elayne the Gros,
a worthy man.

232

From him de-
scends a king
callid Isaies.

The fifth king
that descends
from Isaies is
callid Jonas.

and holy Chirche he worschepede ay,
With Al his Myht and strengthe Everreich a day. 244
thanne Owt of gret Breteygne he gan to gone,

He goes to Wales, and marries the daughter of Maroniex the king of Wales. and Into wales he wente thus sone,
and wedded the kynges dowhter dere
that hyhte Maroniex with-Owten dwere ; 248
On whom he be-gat the kyng Avme,
that kyng of wales was Sikerle.

His son is Aume, the king of Wales. and this kyng Avme longe lyved there,
and þere A sone he hadde, As ȝe scholen here, 252
whiche that lawncelot was his Name,
A worthy knyht and Of gret Fame,
that Owt Of wales he gan to Gon,
and Entrede Into gret breteygne thus son ; 256
and weddid A kynges dowhter Of Irlonde,
As I do ȝow to vndirstonde.
this lawncelot hadde Al his fadris good,
and was A Man Of ful gret Mood, 260
and tweyne sones he hadde that kynges were,
and þerto ful dowhty with-Owten dwere,
the ton hihte baun, the oþer brons hyhte,
& boþe weren Men Of ful gret Myhte. 264

Ban has three sons, This bans Of Baynoic thre sones hadde,
as In storye here it is I-Radde,
where-offen On A bastard was,
hos Name it scheweth In this plas ; 268
And hestor that Bastard hyhte,
that Aftyr was Man Of gret Myhte ;
the tothir, Lawncelot was his Name ;
the thridde hyhte Boors, two men of fame. 272

Boors has two sons, this Boors Aftyr was A worthy kyng,
and hadde twey sones both fair and ȝyng ;
the ton, Lyonias was Clepid ful Ryht,
the tothir, ȝonge Boors, Aftyr A man of Myht. 276
But of Lawncelot the grandfather of Ban,
Of him Merveilles weren there than

whiche that Owhten not to ben forȝete,
but In Remembraunce It is put ȝite ;
and I schal ȝow tellen with good wille
what was the Resown and the skylle.

280

are wonderful
things told,
which should not
be forgotten.

This same man that lawnceLOT hyhte,
was A man of ful gret Myhte,
and not A bettere with Inne his Rem
that born was Of Ony barntem.

284

besides the Cyte there he Abod,
A ful fair Castel besides there stood ;
where-Inne A lady dwellede In Certeyn
that was weddid to A Cosyn germeyne
to Selidoygne that worthy kyng,
he was Cosyn with-Owten lesyng ;

288

Beside his city is
a fair castle,
wherein dwells a
lady marrid to a
cousin of Celi-
doyne's.

And the fairest lady forsothe sche was
Of Al grete Bretaygne In Ony plas ;
And therto sche was the beste womman
that Ony wyht Owher knew than,
and þerto Of hygh lyf, and Of good,
and Also benyngne Of herte & Mood ;

292

She is the fairest
and best woman
of Britain,

and Alwey hire tresses behinden hire was dyht,
that weren schineng As torche lyht ;

296

For that myhte sche not hyden In non wyse,
It schon so bryht As thing of pryse ;

300

and her hair
shines like torch-
light.

And euere was this lady ful Of Bownte,
and worschepede god In Eche degré ;

304

King Lancelot
desires to know
her,

So that fore hire bownte desired lawnceLOT
to knownen that lady, As I wel wot ;

308

and often goes to
see her for the
sake of her great
goodness.

and so Often tymes hire he wente to se,
And this storye here telles Me ;

312

And for that ladyes gret goodnesse

Then the foolish
people,

ful Often tymes he gan thedir prese.

This lawnceLOT loved this lady ful hot,
and she hym Aȝen, so god It wot,
And Eche Often wenten the tothir to se ;
& as Encombred peple ful Sekerle

that Syen the Countenaunce Of hem tweyne,
vpon hem falsly demede Certaygne, 316
 "a combed with
the devil,"
 that with the devel Acombred were,
 On hem they lyeden falsly there ;
 say they love each
other in folly, and seyden þat the kyng lovede that lady hot,
and sche him In folye, kyng lawncelot. 320
 and so long they spoken Of this thing,
 So that it Cam to hire lordis hering :
 thanne seide to hym On of his bretheren dere,
 Sire, let vs Ones Conseillen In fere, 324
 advises him to be
avengd on
King Lancelot.
 For sothe ȝe ne werke not worth Also
 That suffren kyng LaWncelot thus to do ;
 that he scholde don ȝow swich velonye,
 ȝowre wyf to loven In lecherye ; 328
 and forto don ȝow swich dishonowr,
 Owther ȝow velonye to Awayten In Ony Owre ;
 and ȝif it belonged to me, be my lyve
 On hym scholde I ben venged as blyve." 332

Her husband is
much surprisd,
and
 says, if the king
has wrongd him,
he will be
revengd.

His kinsman
assures him it is
true,
 and the duke
vows vengeance.

Passion time
has begun,

" Now Certes, quod this goodman tho,
 I Merveille Sore. And it scholde be so
 that the kyng Ony velonye scholde wayten Me,
 Owther Ony schame In Ony degré, 336
 I wolde ben Avenged ful vtterly
 vpon his body ful venvageblely."

" Now Mown ȝe schese whethir ȝe wilien Avenged be,
 For As ȝow I haue told, it is ful sekerle." 340
 Thanne quod this dewk to hym Ageyn,
 " On hym schal I ben venged In certeyn
 Al so sone As that I may
 Tyme and space haue Ony day." 344
 thus here wordis leften they tho,
 and Eche from Othir departyd þanne fro.
 and this thing happede In the Mydlent,
 and Ek passioune tyme was Entred verament,
 Also the tyme Of Pask Entrede ful Ny.
 thanne Cam Often this kyng trewly

To this lady there that sche was,
And Ellis wente þis goode lady to his plas ;
For they ne loveden In non Synne,
Ne non swich vncennesse was hem betwynne ;
But for the grete delyt that they hadden bothe,
Al Of Goddis Servise to talken for-sothe,
that wondir gret Merveil it was to wyt,
how so gretly boþe there-Inne gonne delyt.

and LanceLOT and
the lady meet
often,

352 356 and talk of the
service of God.

So that it happed it befyl On goode fryday,
that the kyng Into þe forest Perylouse took þe way, 360
and Barefoot wente for goddis Sake
whiche that daye for hym deth gan take ;
and wente to heren Servise At that tylde,
Of An holy Ermyt there besyde,
and hym Self but the thridde persone
that In that forest wenten Al Alone,

On Good Friday
LanceLOT goes
barefoot into
the Forest
Perilous to a

364 hermit,
and two men
with him.

whanne the kyng to thermytage was Trewely
he And his tweyne felawes In Compenie,
the dewk hym aspyde Anon,
And On hym thowhte to ben venged wel son
Of that fal[s] Felonye that he thowhte
that with Cursidnesse Into his herte was browlite. 372

368 The duke sees
him,
and thinks to be
avengd.

It happede the kyng hadde herd his servise,
and worschepede his God In Many A wyse,
and Of that Ermyt took Confesciown,
& for his Synnes penaunce And Absoluciown,
and from thermytage he gan to Gon.

LanceLOT hears
service,

376 confesses to the
hermit, and is
absolv'd,
and leaves the
hermitage.
Being thirsty,
he stoops to drink
at a fountain.

thus sone A gret thurst Cam hym vppon ;
thanне tornede he Anon to A fowntaygne
that there besides was In Certaygne.
Anon down he Enclynede to the Brynke
Of that Fayr water Forto drynkke,
and this dewk Cam hym be-hynde
As An vntrewe Man and vnkynde,
and with his swerd smot Of his hed,
that Into the welle it Fyl that Sted.

380

384 The duke comes
treacherously
behind him,
cuts off his head,
and it falls into
the well.

So whanne the hed In the welle he say,
hym thowhte he was wel I-venged that day, 388
and on the body More Avenged wolde he be ;
Anon to the welle he gan to fle,
The hed Aȝen vpe forto han take ;

[leaf ss] But God Anon WroWhte Myracle For his Sake. 392
The duke tries to take Lancelot's head out,
he putte his hond Anon Into the welle,
that hed vp to taken ful snelle,
and that water that Cold was before,
Anon brenneng hot it be-Cam thore, 396
but the water becomes boiling hot, and scalds the duke's hands.
and with grete walmes¹ it boyllede so faste,
that the dewkes hondis it brende In haste
Er Owt Of the water he mylte hem have :
hym hadde ben bettere they hadden ben Save. 400

[Fr. ondes] whanne he beheld this Miracle Anon,
Then he sees that he has done evil. thanne wiste he wel that he hadde Evel I-don ;
and that god on him veniaunce hadde take,
For that he wrowlt the kyng Swich wrake ; 404
He bids his followers bury the body that no man may know what is done.
thanne seide he to hem that with hym were,
“let vs beryen this Body now here,
that non Man ne wete how I haue I-do,
how that I thus falsly the kyng dide slo.” 408

whanne that they herden this Ilke thing,
thus sone they dyden his Byddyng ;
and to-forn the Ermytage hym Beryed there,
As they Cowden Oþer Myhten with drery Chere ; 412
and thanne towardis here Castel they gonue to gon.

They meet a child, who tells the duke that a thick darkness has fallen over his castle at midday.
thus sone with A ȝong Child Metten they Anon,
and to the dewk he seide with-Owten lettynge,
“Sire dewk, newe tydynge I do ȝow bryng, 416
whiche that ben harde and ful Merveillouse.
at ȝoure Castel there is Swich tenebrowse,
that No man there Other May se ;
and this began at Mydday ful sekirle.” 420

whanne the kyng these tydynge gan here,
Anon he sorwede and qwook for fere.

“Certes,” quod he, “ful Evele haue I do,
that kyng Lawncelot thus dide I slo.” 424 The duke repents
thanne seide his Compenye to hym Anon,
“Sire, Into som Oþer partye so let vs gon.”
“Nay, Certes,” quod the dewk Anon tho,
“I wyle Gon And proven ȝif it be so.” 428
and whanne that he Cam to his Castel,
Alle this derknesse he Say ful wel ;
and As sone as vnder the ȝate was he gon,
On hym there fyl a gret kernel of ston, 432 a great block of
And Ouercovered hym bothe tope and to ,
And Ek hem that to thyke Felonye Assented Also.
Thus Owre lord venged kyng Lawncelot certayn ,
that so falsly the dewk hadde slayn. 436 So Lancelot is
and Evere stille boylded that welle
tyl worthy Galaaz Cam, As Aventure befelle,
and Mo Miracles God schewede there
For that worthy kyng so dere. 440
For whanne Over hym his tombe was Mad ,
dropes of ful Red blood Owt It zald
Owt Of the tombe In theke same sted ,
Eche day þe same Owr he smot Of his hed ; 444
and of so gret vertw this Ilke blood was ,
that there Cam Neuere knyht In to that plas ,
thowgh he were wownded Neuere so sore ,
and with that Blood towched hym thore ,
that thus sone Anon hol scholde he be 448
Of Alle his wowndes ful Sekerle .
This Merveytle ful wyde Gan to sprynge ,
Abowtes In the Contre As for A merveillous thinge. 452 Many people hear
thider Cam bothe knyht and Sqwer Anon ,
bothe Riche and Powre, as they Myhten gon ,
that weren wounded, Maymed and Alle Sore ,
Anon here helthe hadden they thore . 456 and come to be
healed .

So that it be-fyl vpon A day
aforne the same tombe, as I ȝow say,

One day a lion pulls down a hart close to the tomb. A lyown An hert there gan chase, and aforn the tombe down gan hym Rase, that Folk that weren there faste by, It behelden and Syen trewely, how þat the hert he took and þere it Slowghe, and On hym gan feden faste I-nowghe. 460

Another lion, hungry and angry, follows him, and would take the first lion's prey but he resists, and they fight tremendously till both are nearly dead. The first lion licks the drops of blood from the tomb, touches his wounds with it, and is healed. The second does the same, and there is peace between them. One lies down at the head of the tomb, the other at the foot,

A lyown An hert there gan chase, and aforn the tombe down gan hym Rase, that Folk that weren there faste by, It behelden and Syen trewely, how þat the hert he took and þere it Slowghe, and On hym gan feden faste I-nowghe. 464

thus sone Cam Another wilde lyown there, Enfamyned and hungry not þat he were, and wolde han had the tothir lyowns pray, but he it nolde Suffren to be born Away, but defended his viaunde wondir sore, So that to-gederis they fowhten thore ; and ful longe durede this Melle betwene the two lyowns Sikerle, 472

So what with here teeth and with here pawe, Eche lyown hadde Nygh Other I-slawe, So that Manye woundes they hadden bothe, the leste hadde ten, I sey ȝow for sothe. 476

and whanne they hadden thus long I-fowghte that Nethir lyown of here lyf ne Rowghte, the ferste lyown to the tombe gan go,— and happede Abowtis Midday was it tho,— and the tombe owt blood gan ȝelde ; thedir wente þis lyown As he myht hym welde, and likked Of that blood Anon, and þere-with towchede his wondis Echon ; thanne thus sone as hol he was As Evere to forn tyme In Ony plas. 480

and whanne the tothir beheld al this, Anon thedir wente he with-Owten Mys, and thus sone I-kevered was he As hol as his felawe Sikerle, So that betwixen hem was Reste and pes Euerelastynge Aftyr with-Owten les. 488

the ton lyown Cowched him at his feet, and the tothir atte the hed, nolde he not leet, 492

and kepten this tombe ful strongly,
So that Non knyht was so hardy—
thowgh they weren wonded—hele to fette,
that thyke two lyowns ne wolde hem lette ;
and ȝif with strengthe Ony thedyr gonne gon,
that these lyowns hem wolde slen Anon,

For bothe be day and Ek be Nyht
they kepten that tombe, I ȝow plyht ;
and whanne that forhungred that they were,
the Ton wente On purchas, þe toþer lefte there ;
and thus these lyowns Gonnen On to take
Til the tyme that Cam Lawncelot de lake ;
and that he there Slowgh hem bothe tweyne,
As to vs this Storye here Scheweth Certeyne.

Now Of Al this storie haue I mad An Ende
That Isswede Of Celidoyne ; & now forþere to wende,
And Of Anothir Brawnch moste we be-Gynne,
Of the storye that we Clepen Prophet Merllyne
Wiche that Maister Robert Of Borrown,
Owt Of latyn it translated hol & Som,
Onlich Into the langage Of Frawnce
This storie he drowgh be Aventure and Chaunce,
And doth Merllyne Iusten¹ with Sank Ryal ;
For þe ton storie the tothir Medlyth withal,
After the settynge Of the forseid Robert,
That somtym it translated in Middilerd.

And I, As An vnkonneng Man treWely,
Into Englisch haue drawen this Story ;
And thowgh that to ȝow not plesyng It be,
ȝit that ful Excused ȝe wolde hauen Me,
Of my neclegence and vnkonnenge
On Me to taken swich A thinge
Into Owre Modris tonge for to Endite,
The swettere to sowne to More and lyte ;
And more Cler to ȝoure vndirstondyng
Thanne Owther Frensch Oper latyn, to my sopposing ;

and they guard it
from all comers,

496

500

taking it in turns
to go and hunt for
food.

504

At last comes
Lancelot du Lac
and slays them
both.

508

Now I have
finishit the story
of Celidoyne's
race ;
and we must
begin the Story of
Merlin,

512

which Master
Robert de Borron
translated from
Latin into French,

516

and which belongs
to the story of
Sank Ryal.

[¹ Fr. adiouster]

520

Now as I, a
simple man,
have translated
this story into
English,

524

excuse my
negligence and
mistakes,

as I suppose you
would understand
it better in our
mother tongue

528

than in French
or Latin.

Before the end of
the story,
pray for me, And þerfore Atte the Ende Of this Storye
Herry Lonelich, A pater noster ȝe wolden for me preye, 532
For me that herry Lonelich hyhte ;
And greteth Oure lady ful Of Myhte ;
Hertelich with An Ave that ȝe hire bede,
This processe the bettere I myhte procede,
And bringen this book to A Good Ende. 536

that this book
may be brought
to a good end.

Now therto Iesu Crist grace me sende ;
And that an Ende there-Offen myhte be,
Now, goode lord, graunt me for Charyte. 540

[The French text, Additional MS, 10,292, ends thus :
 Explicit li commencemens de lestoire del saint
 graal. Et chi apres uient lestoire de merlin. Diex
 nous maint tous a boine fin. Amen.]

APPENDIX.

THE INCESTUOUS BEGETTING BY ARTHUR OF MORDRED,
WHO AFTERWARDS SLEW HIM FOR HIS SIN,
AS MERLIN PROPHESIED.

THE BIRTHE AND THE ENGENDRURE OF
MORDRET.

From Lonelich's translation of *Merlin* (Corp. MS. fol. 135, col. 1.)
[See p. 339 of the Text.]

Soth hit is, that kyng lothis wyf
was kyng Artheuris soster with-Owten stryf,
Ryht evene fully In the same degré
as was kyng Newtris wyf Sekerle.
this lady bar be hire lord Loth the kyng
fowre worthy childeren with-Owten lesing,
Gawnenet, Agravains, and sire Garrers,
Gaheryes, foure knyghtes bothe goode and fers.

On the tothyr syde was Sire Mordret,
hire Eldest sone with-Owten let,
whiche that On hire be Artheur Engendrid was ;
and wyle þe now heren, be A wondyr Cas ;
For I thenke to tellen ȝow Every del
how he was begeten On hire ful snel,
So thanne the bettere May this storye
ben More Alowed ful Sekerlye.

For Mani Men knowen not how þat it was
Of his be-geteng, ne nowhþt the Cas ;
therfore they preisen it moche the lasse ;
For they ben vnknoweng Of day & plase.

King Lot's wife
was Arthur's
sister.

4

She had 4
children by her
husband,

8

and one,
Mordred,
by her brother
Arthur :

12

and I'll tell you
how this befell.

16

20

All the British
barons were
at Cardiff,

to choose a
successor to
Uther Pendragon.

Arthur was lodgd
in King Lot's
chamber,

in a corner in
the entry,
as squires were.

This fair young
Arthur lovid Lot's
fair wife.

hyt behappede, As I ȝow schal say,
that the Barons Alle vpon a day
Of þe Rewm Of logres assembled were
At kerdyf In Wales, with-Owten dwere, 24
there forto chesen hem A newe kyng
aftyr vter pendragoun with-Owten lesyng,
so that kyng loth with him gan lede
with hym his wyf Into that stede ;
and so dyden Oþer barons Also
that here wyves dyde with hem go.

So that kyng loth I-logged he was,
and Alle his Meyne, In A ful fair plas,
In wheche place Antron Ilogged was he,
and with him Sire kay ful Certeinle ;

and artheur ful previly Ilogged he was
In þe kyngges chombre, so fil the Cas. 36

And Whanne Kyng Loth to Mete Was Set,
aftir Antron he sente with-Owten let,
and Also Anon Aftyr Sire kay,
that but A ȝong knyht was that day ;
So þat kyng loth Ordeyned there
that Antron & Sire kay Ilogged were
In his Owne Chambre ful prevyly ;
and ȝong Artheur was logged faste by 44
At thentre Of the Chambre In A korner,
as befyld that tyme for A worthy sqwyer.

This Artheur was a faire ȝong Man,
and mochel Of Norture that tyme he kan,
and that lady he was fayn to plesse,
& ek to kyng loth to don him Ese.

This lady was bothe fayr & ȝyng,
And a good womman ouer alle thing,
whom that Artheur lovede prevyly,
but sche ne rowhte, sche wiste not sikerly ;
for stedfast sche was to hire Lord,
and him to plesse At his Owne Acord. 56

So hit behappede, As I ȝow say,
that Al the Baronage hadde taken A day
at the Blake Cros to Meten In fere,
there forto touchen Of here Matere. 60
The night before
a meeting of the
Barons at the
Black Cross,

So On the Nyht before hit happede tho
that kyng loth scholde thider go,
he charged prevyly his Meyne
that hors and harneis Redy scholde be 64
At Midnyght with him forto gon :
thus prevyly he charged hem Everichon.
So that his Meyne verament
Fulfuld In haste his Comaundement : 68
vnknowen the lady of Alle this thing,
ful prevyly from hire wente he stalkyng,
And In hire bed lefte hire styllle On slepe,
for Of his goynge took sche non kepe.

and Artheur that wel knew of Al this,
that In that Corner þere lay Iwys,
took good kepe Of the kynges goynge,
and ful prevyly to here bed wente he stalkyng ; 72
and there he turnede hym bothe to & fro,
but ȝit this lady On slepe was tho.

So as hit happede, this kas gan gon ;
this lady Awok, and hire tornede Anon,
and him Embraced Al In hire Slepe,
that Of non Othir took sche non kepe
but Of hire Owne lord so dere,
weneng to hire to ben hire fere. 76 Arthur got into
her bed,
and when she
woke, she
embraced him.

And whanne that Arthewr felte this,
thanне wiste he wel with-Owten Mys
that Of hym sche took non kepe
but as A womman that was In slepe. 84
80

So that he Embraced hire Ageyn,
and so be hire he lay In Certeyn ;
where-offen the lady ful Ioyful was,
sche wende hire Lord hadde ben In þat plas. 88
He returnd it,
lay with her,

92

and begat
Mordred on her.

and that Nyht, in Certein to say,
was Mordret begeten with-Owten delay
In this Maner As þe now here.

Then he stalkt
away,
she knowing
nothing of it till
he told her next
day.

And whanne that Artheur his wil hadde there, 96
he ne slepte non Maner thing
tyl that lady was fallen In Slombring.
thanne stalkyd Artheur previliche Away,
For þeroft ne wyste non, the sothe to say, 100
Tyl On the Morwe, As hit gan falle,
that hym self hit tolde In the halle
whanne sche was set At hire denere,
and Artheur as hire kervere knelede there. 104

He knelt to her.
She bade him
rise.

So that hit happede tho this lady gent,
Of his long knelyng took good Entent.
“leve sevs,” sche saide, “þong Bachelor,
Ful long ȝow thinken that þe knelen her.” 108
And he AnsWerde Ful boldliche Ageyn,
“to longe may I not knelen Certeyn;

He thankt her for
her great kindness
to him,

For I ne may not deserven the grete bownte,
Myn Owne lady, that þe han don for me.” 112

and got her to
promise,
if he told her
what it was,

thanne axede this lady Anon Ryht,
“what bowntes ben tho, gentyl wyht?”
thanne seide Artheur, “Certeinle
that for him disconered scholde hit neuere be ; 116

that she'd keep it
a secret,
and protect him
from harm.

Ne non thyng to hire he wolde discrye,
but ȝif Of trowthe sche wolde hym Affye,
that neuere sche scholde disconere to non Creature;

And Also Another thing sche schold hym Sure, 120
that harm to his body scholde sche neuere do,
ne be hire to ben purchased nether to ne fro.”
And sche hire trowthe Ensured hym ful son,
As womman Of that Mater took kepe non.

thanne Anon Arthewr gan hire to telle
prevyly betwixen hem how hit be-felle,
and In what Maner that he be hire lay,
Al he hire tolde thike same day.

128

Anon this lady gan wexen Red,
 that for pure schame sche was ny ded ;
 but non wyht wiste Of here Covyne,
 for At that tyme wolde sche no more dyne,
 but let tables ben drawen verament,
 and ful faste to hire Chombre sche went.

The Queen
blusht,

132

lo, thus ȝonge Artheur be his soster lay
 that kyng Lothis wif was that day ;
 but hit behappede neuere Aftyr More ;
 and thus was Mordret of hire body bore ;
 For sche knew wel be tyme & space
 that be Arthewr with childe sche was.

136

and went to her
room.

In due time, Mor-
dred was born.

140

Whanne that the tydynge gonnen for to springe
 that this ȝonge Artheur scholde be kynge,
 And this Mordret was tho Ibore,
 thanne In herte louede sche him wel more
 thanne Ony man cowde tellen that day ;
 but for hire lord sche dorste nowht say.

When Arthur was
to be made king,

144

Lot's Queen
lovd him
franticy.

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